

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE NATIONAL LAND BANK

One of the good business projects recently developing in Ireland is the National Land Bank—which was founded to encourage agriculture and to help the Irish farmers to successful working of their land. Although only two years founded, it is now doing a rushing business. In the first year it had accumulated a capital of only half a million pounds sterling. In the second twelve months of its existence its capital increased 250%—and it now promises to be only at the beginning of a long and pleasant avenue of prosperity. Already, ere the country has settled down, the farmers are hustling and making the most of things. The Co-operative which during the past decade was steadily gaining ground in the farming counties is, these months, going ahead by leaps and bounds. The farmers in every corner of the country are enrolling themselves in Co-operative Companies. Every thing promises that in the near future Irish agricultural prosperity will attract the attention of the world.

BANK DEPOSITS IN IRELAND

Every bank in Ireland shows a marked and flattering increase in the amount of deposits for the last financial year—every bank, that is, except the Belfast banks. This exception is peculiarly significant. The explanation is, of course, in the first place, the boycott of Belfast and, in the next place, the great trade depression there. As it will be interesting to Americans to note the amount of deposits in the leading Irish banks, I here set down the same for the ten leading banks:

1 National	\$44,866,000
2 Bank of Ireland	40,490,000
3 Munster and Leinster	25,675,000
4 Ulster Bank (Booze)	12,707,000
5 Belfast (Belfast)	19,142,000
6 Provincial	18,240,000
7 Northern (Belfast)	16,950,000
8 Hibernian	16,136,000
9 Royal	4,923,000
10 National Land Bank	1,077,000

\$233,035,000

The three banks having their headquarters in Belfast occupy, respectively, the fourth, fifth and seventh places in order of deposits, which is the best index to the extent of their business. This clearly points to the fact that banking power is concentrated not in Belfast, but in Dublin. The three banks operating from Belfast command between them not quite sixty millions, or but twenty-eight per cent. of the whole of the Irish Bank deposits. It is true that a proportion of the National's deposits are derived from English sources. But leaving out the National, we see that the Bank of Ireland centered in Dublin and the Munster Bank in Cork have accumulated between them almost seventy millions or ten millions more than the three Belfast banks combined.

The year's increase in deposits in the seven banks outside of Belfast are as follows:

Bank of Ireland	\$2,693,000
Munster and Leinster Bank	3,293,000
National Land Bank	1,077,000
Royal	224,000
Provincial	780,000
Hibernian	4,923,000
National	2,539,000

\$13,599,000

From this we see that the banks outside of Belfast have had approximately £14,000,000 increase in their deposits. Now for the three Belfast banks—that one which is called Belfast Bank had a poor increase of £400,000. The other two have lost, the deposits in the Ulster Bank decreasing by £14,500, and the deposits in the Northern Bank decreasing by £928,000.

ULSTER POLITICAL BOYCOTT OF IRELAND IS EXPENSIVE

Here we see that where the banks in the South were being rapidly winning fourteen millions of fresh money, the Northern institutions have lost nearly half a million. There can be no doubt but that the Southern Banks have gained at the expense of Belfast, for in other years the Northern Banks were more than able to hold their own in winning new deposits. But for the boycott they might be reasonably expected to secure their share. We calculate that they have lost, roughly, the proportion gained by the Southern Banks, which is 9%. This works out at between five and six millions for twelve months, due to the boycott. The real loss is greater, because the boycott was operative for seventeen months, and therefore we may estimate it at about seven millions.

The real significance of the financial boycott is two fold. First of all, it shows how economic power, well organized and directed, can be used with great effect to accomplish ends which may be described as similar to those which a military force might be called on to achieve, to reduce the strength of an opponent. The second and more important lesson is that the six-county area does not appear to be able to exist by itself. Its resources were not sufficient to accumulate

banking deposits without the aid of the South. Standing by itself, it was unable to provide its manufacturers or its merchants or its farmers with any fresh funds. It was reduced to stagnation, and could not prosper without the aid of Ireland as a whole.

NORTHEAST ULSTER'S DISILLUSION

Belfast has been sorely smitten from every side. The estimates of the Northeast Parliament called for upwards of £7,000,000 for the current financial year whereas they find that the resources fall far short of that estimate. The Belfast Government is blaming its woes upon the British cabinet. When the so-called Home Rule Bill was passed—the bill that gave Belfast and the Northeast its own parliament, the British cabinet demonstrated to Belfast that it was going to have a surplus of two millions. Now Mr. Pollock, of Belfast, minister of finance, wants to turn upon and ram the Brits whom he had always been looked upon as the sworn friends of Belfast. In presenting his estimate to the Northeast parliament Mr. Pollock said:

"I was innocent enough a few years ago to believe that the promise of a British Minister and English gentleman was sacred and inviolable, and when we had assurance in conclave that Ulster would have a surplus of two millions after all her services were provided for, and when that assurance was repeated in the Parliament of the nation with all the force of a government authority, and when Parliament passed the measure with this assurance ringing in their ears, I had no doubt the undertaking would be implemented. I have learned something, however, since then."

THE SPECIALS A SCOURGE TO ULSTER

At the time of the Partition set up by the Home Rule Act it was calculated that the constabulary would cost the Northeast £850,000; the Northeast parliament has now built up a great force of Orange "Specials" which has cost them just three times the calculated amount—just £2,560,000. While the Orange "Specials" are a fearful scourge to the Nationalist minority in the Northeast, they are going to prove themselves a financial scourge to the bigots who called them up. And within their own area the Belfast cabinet ministers are getting trouble in many ways. Of the two counties of Tyrone and Fermanagh, which Belfast seeks to control, and over which the Provisional Home Rule Bill gave them control, the local councils are almost unanimously going to prove themselves loyal. Of the five unions of Enniskillen, Lissanakee, and Clones (part of), Ballyshannon (part of), and Irvinestown, the first four have repudiated the control of Belfast. Irvinestown alone remains loyal. And then of the five big unions in County Tyrone, Cookstown, Dungannon, Strabane, Omagh, and Clogher, the first four have voted against Belfast and partition, Clogher only remains loyal. In other words, an area of 600,000 acres in Tyrone repudiates the Belfast parliament, an area of only 90,000 acres accepts it. In Fermanagh an area of 360,000 acres repudiates the Belfast parliament, and an area of only 68,000 acres accepts it. Again, in a third of the six counties, County Derry, an area of 400,000 acres repudiates the Belfast parliament, and an area of only 120,000 acres accepts it. Consequently, there are only three counties, Armagh, Down and Antrim, that are fairly loyal to Belfast, and even in these there is a very considerable dissenting minority.

DECENT IRISH PROTESTANTS

The decent Protestants of the east and west of Ireland are from day to day speaking out in bold denunciation of the bigotry, the persecution, and slaughter in Belfast. Here are brave and bold words, expressed by a leading Protestant gentleman of Limerick to a large meeting of Limerick city and county Protestants. The speaker is Mr. Weller, a deputy lieutenant of the county. He said that any sort of religious tyranny was abhorrent; murder and cruelty were hateful, and when committed in the guise of religion were the worst form of tyranny. Political passion in Belfast had been very much in evidence for many years past, but the present horrors in that city were of a character that were not known before. They were of a character that had shocked the whole community, the attack on the murders of the Mahon family being the worst ever heard of. They had seen the letter of Sir Henry Wilson on the situation in the North. That letter, he had no hesitation in saying, was written for a political purpose, and was untrue, because it asserted that Protestants of the South were not allowed to conduct their business in an ordinary way. The Protestants were a small—a very small—minority of the population of Southern Ireland and had always been treated with the utmost toleration

and respect in the twenty-six counties, where they carried on their business without interference in any way, and lived in the best and most friendly relations with their Catholic fellow countrymen. That being so, how could they expect to have any sympathy with the deeds that had been or were being committed in Belfast?

SEUMAS MACMANUS,
OF DOBROKIL.

WORLD PAYS HOMAGE TO PIUS XI.

CARDINAL MERCIER RECALLS SCENES WHEN PRESENT POPE WAS CALLED TO SEE OF ST. PETER

Mechlin, April 6.—His Eminence, Cardinal Mercier, in his recent Pastoral Letter, devotes a considerable part of his discourse to a consideration of the Papacy.

"It will be a joy for us, dear Brethren," says His Eminence, "to enable you to partake of the religious emotions which have affected us because of the contact with religious events which have occurred in the Eternal City.

"Eternal it is,—the City of Pops."

On the eve of our return to Belgium, we turn back again to that scene when, in the marvelous Basilica, of St. Paul, outside the Walls, we knelt before the remains of the glorious Apostle, the providential promoter of the Catholicity of the Church and the initiator of occidental civilization. Our thought pauses on the events of a few weeks ago, when on the twenty-second day of January Pope Benedict XV. lay upon his couch offering his life in a supreme effort of oblation for whatever under the law to direct that the proportion of school taxes represented by his stock shall go to the support of Separate schools.

In 1917 I wrote to 20 banks and trust companies doing business in London asking that the board of directors pass a resolution that the school taxes on their stock held by Catholics should be directed to Separate schools. Two of them, the Home Bank and the London and Western Trust Company, replied favorably. The others either refused bluntly or gave evasive answers. This year the Huron & Erie has agreed, so I am informed, to put the law into operation. Though its largest individual stockholder is a Catholic and a supporter of Separate schools, he had and has absolutely no power to allocate any portion of the school taxes on his stock to Separate schools. Like all other Catholic stockholders in any and every incorporated company, he is at the mercy of the board of directors. Thus, even if Catholics owned 49 per cent. of the stock in any corporation, they are unable to direct 1 cent of the corporation's school taxes to their own schools unless the board of directors pass a resolution to that effect.

This is precisely the grievance against which Roman Catholics are protesting. They object to have the interests of their schools left to the whim of any board of directors. Now that His Lordship of Huron realizes that the condition which he approved has no existence in reality, will he not join his Catholic fellow-citizens in their demand for the enjoyment of that right which he erroneously imagines they possess?

And will His Lordship kindly lose no time in informing the public, which he has innocently misled, that his statement in this regard is without any foundation whatever in law or in fact?

Yours faithfully,
M. F. FALLON,
Bishop of London,
London, April 26, 1922.

BISHOP FALLON EXPOSES BISHOP WILLIAMS' MISCONCEPTION OF THE QUESTION IN ISSUE

The Editor, The Advertiser:
Dear Sir,—In his charge yesterday to the synod of the Diocese of Huron, now in session in the City of London, the Right Rev. Bishop Williams made lengthy reference to Roman Catholic Separate schools. With His Lordship's pious wishes and political prophecies in this connection I have no concern. His guess is as good as mine. But before His Lordship undertook to interpret and expound the law on the division of the school taxes of incorporated companies he should have read it, or at least have consulted somebody who knew something about it. His Lordship's dogmatic certainty of his own inerrancy renders his mistakes all the more pitiable. It is not malice; it is just simply lack of knowledge. But lack of knowledge is no justification for a gentleman occupying the distinguished position of the Bishop of Huron makes an egregious blunder in dealing with a question of great public interest. In the course of his remarks, the text of which was given to the press, His Lordship said:

"Every Roman Catholic can now allocate all his school rates to the Separate schools. If he has stock in a company he can direct that the proportion of school rates represented by his stock shall go to the support of Separate schools."

The above statement is at direct variance with the facts and the law. The exact contrary is the truth. No Catholic stockholder has any right or power whatever under the law to direct that the proportion of school taxes represented by his stock shall go to the support of Separate schools.

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COLLEGE TO COST OVER TWO MILLIONS

New York.—The cornerstone of the central building of the new Manhattan College, an institution that will involve the expenditure of \$2,500,000 will be laid May 14, according to an announcement made here by the Rev. Brother Thomas, P. S. C., the president.

The new college represents the first building enterprise of its magnitude to be undertaken in the new Spuyten-Duyvil section and when completed will be the dominant feature of the landscape as seen from north Broadway. It will combine the advantages of a country college and a city school. The site is forty-five minutes from Broadway and the students will have easy access to the artistic and scientific treasures of the metropolis.

The architectural design will be Colonial-Georgian. It is expected that \$1,250,000 will be spent in building operations this year. The Christian Brothers have educated more than 100,000 boys in New York.

There are few that are capable both of thought and of action. Thought expands but lames; action animates but narrows.—Goethe.

BISHOP WILLIAMS ON SEPARATE SCHOOLS

In fairness to the Bishop of the Anglican Diocese of Huron we here reprint that part of his address to the Synod relating to Separate Schools.

Roman Catholic school claims came next for review. If the claims now put forward were demanded as "constitutional rights," the place to appeal to was the law courts and not the Legislature. If, however, the object of the supporters of Separate schools was to secure the extension of existing rights, then this agitation to influence the Legislature was quite intelligible. The Government refused to be stampeded into action, and the question is to be submitted to the courts, as it should have been done in the beginning. We are assured, however, that there will be no laying down of arms until the "final authority has said you have won or you are defeated." Should the courts pronounce against the claims, we shall probably be told that the "final authority" is not the Privy Council, but the Legislature of Ontario, and the agitation will be revived. What, then, is to be our attitude? "The only way of settling the question satisfactorily," said the bishop, "is by a direct appeal to the sovereign people by a referendum, not an appeal along with other appeals at an election, but a special appeal, unfettered by other appeals, and calling for a direct answer 'Yes' or 'No.'" "Personally," he said, he was "opposed to any kind of Separate schools in this new country. The schools are the great evil underlying the entire community. Every variation from the one Common school system is a weakening of the force and therefore works against national unity. The practical results of sixty years of Separate schools has been the emphasizing rather than the healing of divisions." The extension of the system would still further imperil national unity. In itself one can see no reason why the Roman Catholics should have a Separate School System any more than Presbyterians or Methodists or Anglicans. They got Separate schools at first because they played party politics successfully. So far as "rights" go they had none. It is always unwise to create a privileged class. So to have established Separate schools at all was a mistake.

"But," said the bishop, "we are not now dealing with the question whether we shall have Separate schools or not. They are here, established by a solemn compact entered into as a finality in 1863. It is not generally known that that act was imposed upon Ontario by the votes of Quebec. Nevertheless Ontario has lived loyally by it for sixty years and is prepared to abide loyally by it today if let alone by the interpretation placed upon the act by Roman Catholics themselves if allowed to stand. The responsibility for disturbing the peace of sixty years rests upon those who are trying to change that interpretation and who, by so doing, may reopen the whole question of Separate schools. The present claims of the supporters of Separate schools are two, viz., that Separate schools were intended to cover education from the alphabet to matriculation, i. e., to cover what is called secondary education, and that they are entitled to a larger share of the taxes. Both must be considered in reference to the Act of 1863." As regards the first, the bishop said that the Act of 1863 classifies the Separate schools always with the Common schools. The preamble of the act so classifies them. They share the same grants, and their trustees have the same powers as the trustees of the Common schools. The aims, duties and scope of the schools are the same as those of the Common schools. There is not a hint anywhere in the act that they have any powers other than those of the Common schools as regards the scope of their teaching. The establishment of grammar schools as the Government provision for secondary education to prepare men for the university, for which Roman Catholics were taxed equally with others without opposition or protest, excludes the contention that the Separate schools were potentially empowered to give secondary education. The argument from the limit of Common school age between five and twenty-one is wholly fallacious. If the reasoning of the supporters of Separate schools is correct, then all the Public schools are empowered in like manner to teach from the alphabet to matriculation, which is absurd. The demand for Separate secondary or High schools is therefore something entirely new and not specified or even implied in the Act of 1863.

As regards the claim to a larger share of the taxes, it is held to see now under the Act of 1863, they can claim more than they now enjoy. Every Roman Catholic can now allocate all his school rates to the Separate schools. If he has stock in

CATHOLIC NOTES

Shane Leslie, editor of the Dublin Review, has been appointed private chamberlain of the Cape and Sword by Pius XI.

Dublin.—The Pope has re-elected Sir Thomas Henry Grattan Esmonde to the position of chamberlain. Sir Thomas held this position under Leo XIII., Pius X., and Benedict XV. Next year he will complete a quarter of a century in the Papal household. Sir Thomas is a great grandson of Henry Grattan, the famous Irish patriot, who won the Independent Parliament of 1782-1800 for Ireland.

Rome, April 8.—The new statue of the Blessed Virgin made to replace the one destroyed by fire about a year ago in the Holy House at Loreto, is to be conveyed to St. Peter's shortly, to be blessed and carried by the Pope. It will then be carried to Loreto by Italian aviators, whose patron saint is the Madonna of Loreto. The new statue is of cedarwood, as was the original, and is of similar proportions.

Paris.—The Society of Men of Letters, a group composed of all the writers of France, has just elected as president M. Charles Le Goffic, to succeed the poet, Edmond Haraucourt, whose term expired. M. Le Goffic is a Catholic writer and has been for a long time a member of the Corporation of Christian Publicists. He is a poet, novelist, critic, historian of the War, and vice-president of the Society of French Poets. Above all he is the bard of Brittany of its traditions, its legends and its faith.

Sir William Dick Cunyngham, a convert to the Catholic Church during the War and head of an ancient Scottish noble family, is dead. When an Anglican, Sir William was prominently associated with the High Church Party and frequently visited Caldey Monastery. Since his conversion he identified himself with practically every Catholic organization in Scotland. He had a distinguished military career, and was decorated for his services in the War. Last year King George appointed him one of his gentlemen-at-arms; and he also held a post on the King's Royal Bodyguard in Scotland.

Paris, April 20.—M. Cramer-Klett, councillor of the Empire and reputed to be the most affluent citizen of Bavaria, has renounced his worldly titles and entered the Carthusian Monastery. He was a noted patron of the arts, a talented diplomatist, and made his law studies at Munich and Berlin. Many religious institutions have been endowed through his generosity and spirit of piety, especially the Benedictine Monasteries. The new Carthusian postulant is closely related to the late Emperor Wurtzburg, S. J., of the English Jesuit Province who himself was the eldest son of the late Baron von Wurtzburg of the Bavarian Senate.

Paris.—At the last meeting of the Academy of Inscriptions and Belles-Lettres there was revealed to the scholarly assembly a recently discovered fragment, which is considered the most ancient record of church music. The fragment consists of five lines of verse, accompanied by musical notes, and was discovered on an ancient papyrus by Grenfield and published by Hunt. It is a Christian liturgical hymn which proves that religious music and pagan music were originally connected by very close ties. The fragment was presented to the Academy and commented upon by M. Theodore Reinach and the notes were sung by a young pupil of the Paris Conservatory.

Chicago, April 16.—The Court validation of the will of Mrs. Elizabeth Waddingham, a widow, eighty-eight years old, who died on December 28, 1919, at St. Petersburg, Fla., leaving an estate of \$600,000, makes available for charitable purposes bequests amounting to \$285,000. Of this sum \$5,000 was left to Father Dunne's Newsboys' Home; \$18,000 to Father Dempsey's Charities; \$16,000 to the Helpers of Holy Souls, No. 4012 Washington Boulevard, and \$9,000 to St. Mary Hospital in East St. Louis. Mrs. Waddingham was not a Catholic and her other charitable bequests were to non-Catholic organizations.

Lucerne, April 20.—The recent death of the famous Swiss composer Hans Huber, has removed a giant figure from the musical world. Huber composed four Masses, two of which were especially adapted for organ, and two for orchestra. He also composed a Christmas Oratorio. A valiant Catholic, the great composer never overlooked the interests of the Church. It was his invariable custom to forward a generous offering to the Church of the Madonna at Locarno whenever he made a successful public appearance. This offering was intended to call forth the blessing of Heaven on his work, and to be a practical thanksgiving for the success which attended it.

THE INVESTIGATOR INVESTIGATED

Former State Senator Elon R. Brown is fixed for some time in the matter of Scotch whisky. And Mr. Brown, now a practicing lawyer with offices at 25 Broadway, had an opportunity yesterday to learn something about the clertness of some policemen in New York. Mr. Brown, it will be recalled, was counsel to the Meyer Legislative Committee, which investigated the city with special reference to its police administration. The ex-Senator learned, for one thing, that when he happens to be involved the police are taking no chances, but want to be shown all along the line.

It came about this way: Henry Grapp drove a big touring car down Fifth Avenue, arriving at Fifty-seventh Street at 2:40 o'clock in the afternoon, so the police blotter says. There Policeman Turk posed gracefully in front of a traffic tower, halted him, with others, when the signals flashed for cross-town movement. Turk cast a careless glance over the car at the head of the line, then stiffened into an attitude of eager interest when he saw that the tonneau was piled high with neatly wrapped packages of a size and shape less familiar than they used to be, yet somewhat more prevalent than Messrs. Volstead, Mullan, and Gage have decreed that they should be.

This dialogue ensued:
Policeman—What you got there?
Grapp—Booze.
Policeman—Booze?
Grapp—Yep.
Policeman—What you going to do with it?
Grapp—Taking it down to the University Club, at Fifty-fourth Street, for Senator Brown.

Policeman—Not if I know it.
Grapp—I've got a permit.
Policeman—We'll see about that.
Grapp—Better watch out, Senator Brown's the big investigator.
Policeman—We'll do a little investigating at the West Forty-seventh Street house.

Turk climbed in and Grapp drove to the police station, where he exhibited to the desk Lieutenant a liquor transportation permit good until Jan. 19, 1922, and signed by Ralph A. Day, head of the Federal enforcement agents in this State. An endorsement of the permit, validating it until April 20—the day after tomorrow.

The document looked all right, but both the Lieutenant and Turk were dubious. If ex-Senator Brown was breaking the law they wanted to know it and they weren't going to be caught being too credulous.

So Turk journeyed down to prohibition headquarters and asked that the permit be scrutinized. Meantime Grapp, not a prisoner exactly, but very much detained as was the car with its twenty-eight cases of Scotch (twelve quarts to a case), waited.

Presently back came Turk. The permit was absolutely O. K. Turk and the liquor went on their way.

At the University Club last night Senator Brown was out. No one knew when he would be in.—N. Y. Times.

The job whose time is amply filled has no leisure to nurse grievances, and is all the happier for it. We are the makers of our happiness and misery.

of all fashion's protests—they crowned with their winsome, blushing blossoms the happy little bride. —Mary T. Waggaman, in Benzyr's.

CATHOLIC SLOVENIA

By Dr. Frederick Funder

Conditions in Slovenia, one of the provinces taken from Austria to form part of Jugoslavia, are vividly pictured by a distinguished Catholic of the latter country now visiting in Vienna. At the request of the N. C. W. C. correspondent, this personage has consented to describe for the benefit of American Catholics the former prestige of Catholicism in Slovenia, the trials of the Church and her children during the War, and the harbingers of a Catholic revival in the midst of the poverty, persecution and demoralization which the Catholics there are still experiencing.

"In speaking of Slovenia," he said, "I mean those districts which are inhabited by the Slovene population and which have been incorporated into the kingdom of the Serbs, Croats and Slovenes. Slovenia comprises Carniola except the portions which, with Istria, belong to Italy, Styria in its Yugoslav districts, the valley of the Mies, and the so-called Seelaenderbecken, and Murland. The population of these districts is less than a million.

A PEOPLE OF CULTURE

"Under the leadership of the great organizer and social politician, Monsignor Kreck, the Slovene people had attained before the World War a very high standard of intellectual culture, such as only few other nations in the Old Monarchy could boast. They were well organized, politically, religiously and educationally, and the whole public and private life of the nation was based on Catholic principles. Among their representatives in the former Austrian Parliament there were but four "Liberals" and but a few Socialists. In the Diet of Carniola itself the Catholic majority constituted as it were an invincible phalanx against the Liberal Socialist minority. In the Diet of Graz also the representative of the Slovenes were almost wholly Catholic, and the same was true of Carinthia.

"Great Catholic meetings, gymnastic exhibitions, pilgrimages to Palestine, Rome and Lourdes, large attendance at the Eucharistic Congress in Vienna—all these things attracted the attention of the whole world to this small Catholic nation, otherwise often almost unknown abroad even by name. This success was due to the activity displayed at home. Under Monsignor Kreck's supervision there existed a workmen's association, which was a model of its kind, particularly in point of its enterprise in attacking the problem of housing for the working classes.

"The rural loan associations and the cooperative societies in the agricultural districts were an economic power which even the Jews were unable to check or control. The most important of all non-political educational institutes was the Slovene Christian Social Association, many of whose members were from even the most distant mountain villages. Almost needless to say, there was in every parish an assembly hall near the church, and some communities even had their own buildings for meetings and libraries and the like.

THEIR PASSION FOR READING

"The Slovene people, having what amounts to a passion for reading, care was taken to gratify it by providing plenty of material. The Hermandades fraternity in Klagenfurt, founded by the late Bishop Slosack and the Carinthian leader of the Slovenes, Andreas Einspieler, had about 90,000 members, and political, religious and professional papers were widely distributed throughout the country.

"The ravages of the War have sadly afflicted the Slovene Catholics. Though the first years following the War have passed with all the material and moral wreckage they involved, I am not yet able to estimate the present state of things. Many sprouts are shooting from the ground that has been loosened, but no one now knows whether they are wheat or cockle. The present aspect is not very edifying for the Slovene Catholics.

"They are, so to speak, excluded from every movement that is important in public life. Having obtained fifteen mandates at the elections for the legislative body they have formed, together with certain Croat representatives, an opposition party and the constitution which was proclaimed on June 28, 1921, containing certain provisions (among them the 'pulpit paragraph') and other laws on the subject of schools and matrimony, challenge their special attention. On the strength of the constitution religious teaching in all schools has been specified as an optional branch of study. This decree, issued by the Upper School Council for Slovenia, is not yet in force.

"The Democratic Minister of Education and Science, Probievic, has given orders that the gymnastic exercises in all public and secondary schools should follow the principles—both technical and cultural—of the liberal Sokol. The authorities are supervising the classes held for Catholic recruits and certain officers have used exceptional measures when dealing with soldiers who belonged to the Catholic Club, Ore.

CATHOLIC SCHOOLS SUFFER

"In Jugoslavia Catholic episcopal sees have remained vacant for years. Catholic parishes have been reduced to poverty, being dependent for the present entirely on voluntary contributions from the parishioners, the matter of the former Austro-Hungarian public funds and the war debt having thus far not been settled. Subsidies granted by the State amount to very little now, and the Catholic training schools are much impoverished. The same is true of other Catholic schools and of works of charity.

"However sad the outward appearance of the Catholic life of the Slovenes may be in their new home, it is nevertheless true that a vigorous movement is making itself felt once more. It is a misfortune to have lost their leader, Monsignor Kreck, who died four years ago. Several others, too, have disappeared from the arena. Hofrat Povse, who undertook the organization of the peasants, and Monsignor Zitnik, a most gifted and industrious man, who spent his life and his energies in the service of the people. Still others—priests and laymen—have withdrawn, embittered and discouraged.

"In spite of all this, a fresh impulse is apparent. Well versed in the art of educating nations, the Catholic Church is endeavoring to help the people to regain their spiritual strength. Although shut out from public life, every possible effort is being made by the Catholics to accomplish the work of organization. A number of Catholic educational institutions, gymnastic clubs and economic and political associations are coming into existence and activity again, with the co-operation of the people and with the rich experiences acquired during the War.

"The people, in part strong and well, and in the measure recovered from the recent illness, are like a child that has been picked up after a tumble on their feet once more, drying their tears and speeding away anew. This feeling prevails also among the enemies of the Catholic Slovenes. They loudly proclaim in their papers that Catholicism is doomed to become 'fossil,' yet they dare not assert their political and financial power to the extent they would wish.

HOPE IN NEW UNIVERSITY

"The critical state of affairs will be shown when the next elections take place. In order to ascertain which party and which principles of life are to govern the Slovene people, it is above all important that the political structure of the State be consolidated and the constitution carried out. Everything is very promising. Especially the Catholic faculty of the new university of Laibach seems destined to be the center of a rich and powerful Catholic movement. The public scientific lectures have a large attendance, and both the scientific periodicals, Bogoslovni and the more popular Cas, are notably full of matter of intrinsic value."

VATICAN LIBRARY

TO HAVE SECTION FOR IRISH BOOKS

By Monsignor Enrico Pucci

A distinctive Irish section of the Vatican Library has been created as a result of the reception of the Marquis MacSwiney of Mashaglass by His Holiness Pope Pius XI. recently, when a fine collection of works on Irish history and archeology was presented. These books will be placed in a newly opened section, close to the British section, where, previously, the few books dealing with Ireland in the library were included.

The audience of Marquis MacSwiney with the Pope took place on the eve of the feast of St. Patrick. His Holiness received with satisfaction his first meeting with the Marquis in 1896, when the latter was doing research work in the famous Ambrosian library, and gave every assurance of the special benevolence of the Holy See towards the Irish people, whose history in the past had shown such splendid devotion to the faith and whose future was so bright with promise.

INQUIRED ABOUT IRISH IN U. S.

He inquired about the strength of the Irish in the United States and being informed that they numbered about 20,000,000 asked if these exiled sons might be inclined to return to the land of their forefathers, being given better conditions. The Marquis MacSwiney replied that many undoubtedly would do so, pointing out that already in his own county of Kerry several had come back, had bought land and had settled down as farmers.

"Peasants," said the Pope, in expressing his pleasure at these facts, "are the backbone of nations. In the case of Ireland the peasants will represent the greatest moral power of the country because of the depth of their faith and the purity of their customs. They should prove an adamant barrier against the forces which everywhere strive to cause the upheaval of social order. Industry represents the transformation of matter, whereas agriculture represents the direct produce of matter, and the peasant, being in immediate touch with Nature's primitive force and beauty, his thoughts will soar unto God, Creator and Master of all things."

The Pope recalled that when Nucio to Poland, then being revived into national life, he had written from Warsaw to Rome, to the Vatican library, so that there should be a special section set aside in it for Poland.

Surveying the books the Holy Father said: "So this is the gift of the Catholics of Ireland?" "No, Your Holiness," replied the Marquis, "this is the tribute of the scientific men of Ireland of all denominations of creed and of all political opinions; it is the homage of scientific and literary Ireland to the Holy See, patron of literature and science. Each of these volumes bears an autographic dedication, with the author's own signature."

The Marquis also explained that a committee had been formed for the collection of rare works that are out of print.

CHARACTER OF COLLECTION

A complete set of the publications of the Royal Society of Antiquaries of Ireland was included in the collection presented by the Marquis MacSwiney. Among the authors whose books were presented to the new section of the Vatican library were included: Dr. Douglas Hyde, Dr. R. I. Best, E. C. R. Armstrong, Dr. William Butler, Dr. George O'Brien, Herbert Wood, R. Lloyd Prager, W. G. Strickland, Dr. George Sigerson, Mrs. A. S. Green, Rev. George O'Neill, S. J., Rev. J. Corcoran, S. J., and P. S. O'Heararty. The collection makes the Vatican library richer in Irish books than all the state libraries of Italy. It is expected to be a magnet that will increase greatly the interest of Irish scholars throughout the world in the Vatican treasures.

POLES HONOR NEW POPE

HIS BRAVERY IN FACE OF BOLSHEVSKI DRIVE NOT FORGOTTEN

Warsaw.—Pope Pius XI. is known to Eastern Europeans not only as a consummate diplomatist and a great and generous churchman but also as a man of unshakable courage and unquestionable justice. This knowledge of the new Supreme Pontiff the people of Eastern Europe gained during the period of more than three years he served as Delegate Apostolic and Nuncio to Poland, which was far part of that time in the hands of the Teutonic Allies and for the remainder of his official sojourn a battleground of factions.

It was in April, 1918, that Doctor Ratti was taken from his beloved books and manuscripts in the Vatican and sent as the representative of Pope Benedict XV. to Poland. The War was then at its height, Germany and Austria were at the zenith of their military successes, Russia was tottering to complete collapse. The ink on the Treaty of Brest-Litovsk was hardly dry. Poland was held by the German-Austrian troops, Prince Leopold of Bavaria was governor of Poland and General Beseler was commander of the army of occupation.

SOON GAINED GOOD WILL

A Council of Regency was established at Warsaw with Archbishop Kakowski, now Cardinal, Prince Lubomirski and Baron Ostrowski as its directing members. This Council was by no means popular among the Poles, who regarded it as an instrument of German domination. Monsignor Ratti, as the Apostolic Delegate, had the mission of an ecclesiastical visitor. His jurisdiction was confined wholly to social and religious affairs. In this he found himself greatly handicapped; but he accomplished much, nevertheless. Notwithstanding his Italian nationality he succeeded in gaining the good will of all parties and in removing much of the popular diffidence.

The Holy See then extended Monsignor Ratti's work to the whole of the occupied Russian territory. His first care here was to establish a regular ecclesiastical regime in those immense regions where all was disorganization as a direct consequence of the War and where, moreover, the Catholic Church's jurisdiction had never been entirely free from the interference of the Russian Government. Dr. Ratti provided for the re-establishment of the numerous sees which had been suppressed by the former Czar's Government.

In spite of the revolutions and counter revolutions which disturbed the former territory of Russia, Dr. Ratti created an organization such as never had existed under the Czarist regime. He was particularly successful in rehabilitating and reorganizing sees which had been crushed in former years. In November, 1918, the Armistice was signed. Austria-German power crumbled, and Poland regained her national independence. A Regency was inaugurated under Marshal Pilsudski, a constitutional assembly was summoned, and Dr. Ratti, as the Pope's Envoy, was the first to greet the new independent Polish State.

Immediately there arose new and grave questions affecting the title and tenure of the property held by the Catholic Church. The Poles had learned under Russian tutelage to clamor for the partition of the great estates which in part comprised ecclesiastical property attached to churches and bishoprics. Monsignor Ratti assembled all the Bis-

hops and, acting partly on their advice, declared that he was not opposed to a division of his property if it was to be undertaken with the understanding of the ecclesiastical authorities and without detriment to the religious and spiritual interests of the people.

SETTLED LAND QUESTION

Dr. Ratti was indefatigable in his efforts to settle this question, and, as part of his program to that end, constituted an episcopal commission to study a technical solution. This commission of the Bishops was afterwards recognized by the new Polish Government from which Dr. Ratti obtained a promise that the land question would not be settled without reference to the position which the Church was to hold under the new Polish State. By his efforts he succeeded in having two clauses voted and inserted in the Polish Constitution. The first of these was a provision that the Catholic Church held the first position in the new Polish State; the second was a stipulation that any measures respecting the Catholic Church were to be taken in accord with Rome. This work was so satisfactory to Pope Benedict that it was decided to re-establish the ancient Nunciature in Warsaw. Monsignor Ratti was appointed to the post and shortly afterwards (in July, 1919), was promoted to the titular archiepiscopal see of Lepanto.

In the fine old Cathedral of Warsaw, on October 28, 1919, Dr. Ratti was consecrated Archbishop by Cardinal Kakowski. The consecration took place in the presence of the entire Polish Episcopate and of a large number of the new Constituent Assembly. It was the first time that a Papal Nuncio had been raised to the dignity of Archbishop in the country to which he was accredited, and showed the great advance which the former Vatican librarian had made in the esteem and confidence of Pope Benedict.

When the question of the plebiscite in Upper Silesia came to the fore, Archbishop Ratti was especially appointed the Ecclesiastical High Commissioner at the request of the Republic of Poland, Germany and the Inter-Allied Commission. He exerted all his power and influence to calm the parties to the controversy, and this endeavor at times exposed him to all kinds of bitter criticism and attacks from both camps. Eventually, however, his impartiality and sound judgment were recognized.

FREED MANY PRISONERS

During Monsignor Ratti's more than three years in Poland he devoted himself to the solution of numerous problems, to works of international charity and relief, and to the liberation of prisoners from the Bolshevists. In these labors he was strikingly successful. Among those whose release he obtained from Russian prisons were the Bishop of Minsk and the Archbishop of Mohilev.

Poles, both Catholic and non-Catholic, Jews and Gentiles hold the memory of Archbishop Ratti—now the Sovereign Pontiff—in affectionate regard. They recall the magnificent work done by him as Papal Nuncio during the painful period of suffering and hunger following the War. The little children of Eastern Europe are especially unfaithful in their gratitude for this generous dispenser of milk and bread. For Monsignor Ratti distributed some three million Italian lire to the poor and the starving of Poland in the months immediately after the War. This money was provided by Pope Benedict.

Monsignor Ratti's bravery was in all respects equal to his genius and his generosity. When the Bolsheviki hordes came in a great drive towards Warsaw in 1920 and the officials of the Polish Government and the representatives of other States left the city, seemingly to its fate, Monsignor Ratti stayed at his post and refused to hear the entreaties of the Polish military authorities that he retire to safety. His answer was:

"My place is here with the people; my duty is here. I shall not leave. I may be of help."

He who forgets his own interests in the service of God, may be sure that heaven will watch over them better than he could have done himself.—St. Ignatius Loyola.

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LONDON, SATURDAY, MAY 6, 1922

A PRONOUNCEMENT ON SEPARATE SCHOOLS

Elsewhere in this issue of the CATHOLIC RECORD we publish Bishop Williams' remarkable pronouncement on Separate Schools. Together with it we give Bishop Fallon's trenchant analysis of the Anglican prelate's total misconception of both the law and the facts with regard to the much discussed question of corporation taxes. Indeed, Bishop Williams' pronouncement is chiefly remarkable for its evidence of an astonishing lack of study of the question. Occasionally, however, he is right, as in this extract:

"The Act of 1863 classifies the Separate schools always with the Common schools. The preamble of the Act so classifies them. They share the same grants, and their trustees have the same powers as the trustees of the Common schools. The aims, duties and scope of the schools are the same as those of the Common schools. There is not a hint anywhere in the Act that they have any powers other than those of the Common schools as regards the scope of their teaching."

That Separate schools were by the Act of '63 made equal in all respects to the Common schools is our whole contention, and it is based on the clear and unmistakable terms of Paragraph VII. of this Act:

"The Trustees of Separate schools forming a body corporate under this Act . . . shall have all the powers in respect of Separate schools that the Trustees of Common schools have and possess under the Act relating to Common schools."

But Bishop Williams quite evidently makes the mistake of supposing that the Common schools of 1863 were the counterpart of the Public schools of today.

This is an egregious error.

Public schools, in the specific sense in which that term is now used, were unknown in 1863; though the Common schools were public schools in the generic sense of the term.

And the Common schools had by law the right to do the work from the alphabet to matriculation.

And they, as well as the Separate schools, did that work quite generally.

It is unnecessary here to cite the law in the case. The official interpretation of the Act of 1863 given by the Chief Superintendent of Education will suffice to show that the Common schools enjoyed the full and unquestioned right to do the work now divided between the two sections of the Common school system and specifically denominated Public and High Schools.

In his "Circular to the Boards of School Trustees in the several Cities and Towns on their duties under the Common School Act of 1850" Dr. Ryerson writes:

"Our School Law confers upon each Board of Trustees all the powers of establishing and maintaining the various kinds of schools (Classical as well as Common—see Twelfth Section of School Act, 4th clause) which are conferred on the School Corporations of the Cities referred to, and my earnest desire and prayer is, that you may be disposed and enabled to exercise these powers with like wisdom, patriotism and success."—Dr. Hodgins' Documentary History of Education in Upper Canada, Vol. 9, page 205.

Additional proof that the Common School Trustees of Cities, Towns and Villages have the right by law to conduct High Schools or Secondary Schools is found in the "School

Manual." The full title of this important volume follows:

"SCHOOL MANUAL: The Consolidated Acts relating to Common Schools in Upper Canada with the Decisions of the Superior Courts and Forms, General Regulations and Instructions for executing these Provisions, edited with Notes, by authority of the Chief Superintendent of Education, by J. George Hodgins, LL. B., Deputy Superintendent, Toronto, 1861."

In this official Manual, pages 75-7, paragraph 79 of the Consolidated Common School Act, we read:

"It shall be the duty of the Board of School Trustees of every City, Town and Village respectively and they are hereby authorized . . .

"(8) To determine (a) the number, site, kind and description of schools to be established and maintained in the City, Town or Village. This permission includes schools for boys, girls, colored children, High Schools, etc.

Here, again, we have an official interpretation given in 1861 that the Common School Trustees have by law the right to establish and maintain in Cities, Towns and Villages, High Schools, that is, schools devoted to secondary education.

So, though "there is no hint in the Act that Separate schools have any powers other than those of the Common schools as regards the scope of their teaching," there is express provision that the full right of the Common schools "as regards the scope of their teaching" was conferred on Separate schools.

In the light of the foregoing this argument of Bishop Williams will be seen at a glance to be "wholly fallacious."

"The establishment of Grammar schools as the Government provision for secondary education to prepare men for the university, for which Roman Catholics were taxed equally with others without opposition or protest, excludes the contention that the Separate schools were potentially empowered to give secondary education. The argument from the limit of Common school age between five and twenty-one is wholly fallacious. If the reasoning of the supporters of Separate schools is correct, then all the Public schools are empowered in like manner to teach from the alphabet to matriculation, which is absurd. The demand for Separate secondary or High schools is therefore something entirely new and not specified or even implied in the Act of 1863."

Grammar schools were not established "as the Government provision for secondary education;" they were "respectable schools" for "gentlemen's sons."

They were not supported by taxes; therefore Catholics paid no taxes for their support.

As "class schools," and distinctively denominational at that ("the masters and trustees were Anglicans, and religion was a school subject") they did not enjoy popular support but "called out a steadily swelling volume of protests and petitions" against Government grants to such schools.

Though Grammar schools were supposed to be Classical schools, often they were merely select schools for the children of "respectable people."

In 1850, Ryerson attacked them because "forming as they do no part of a general system of public instruction, teaching has to be done in them of so elementary a character as would clearly be better left to elementary schools."

In the long run these unsatisfactory Grammar schools were absorbed into the Common School System by the High School Act of 1870-71.

The mistake of regarding present day "Public" schools as the successors of the "Common schools," and of the "High schools" of today as the successors of the "Grammar schools" is due to ignorance of the history of educational development in Ontario.

Also it is due to the unwarranted substitution of "Public" for "Common" in the Separate School Act. This change, of course, does not and can not curtail the rights conferred in 1863.

The argument—for the right of Separate schools to do secondary work—based on the age limits of school attendance may be "wholly fallacious;" but fortunately, the right rests on other and indisputable grounds. That the Common schools regularly and legally did such work at the time of the passing of the Act of '63 is susceptible of proof from an overwhelming mass of evidence. That the Act of '63 gave Separate schools precisely the same rights and powers "as regards the scope of their teaching" is admitted and asserted by Bishop Williams himself.]

The charge of the good Bishop to his clergy radiated heat but left them in darkness as to the merits of the question. A layman of his communion who knows whereof he speaks sheds light without heat on the subject.

In a letter to the Bishop of Hamilton which, with the writer's permission, has been given to the press, the Hon. Richard Harcourt, ex-Minister of Education, says in part:

"Having regard to rights and privileges long enjoyed and after much discussion confirmed at Confederation, it was thought best to adopt a policy at all times conciliatory to minorities, to view with sympathy and to heartily encourage all work of the Separate schools, primary and advanced, to regard always the spirit of the law and regulations rather than the mere dry letter, and to admit frankly that our Roman Catholic friends were as sincerely desirous as their Protestant brethren of imparting the best available education to their children, in their own schools. To think otherwise would be both narrow and uncharitable."

"It was further thought that to discourage advanced work in the Separate schools by a strained, aggressive construction of law or regulation, would result sooner or later in the opening of exclusively Roman Catholic High schools, which in turn would, of course, intensify the suggested evils, which the theorist claims must follow in the wake of educational segregation."

"Our Roman Catholic friends have the legal right to establish High schools of their own. Instead of availing themselves of this right, they send their children in considerable numbers to our High schools, with results, it is gratifying to know, pleasing to all concerned."

"I cannot imagine any appreciable harm resulting from a departmental encouragement of advanced Separate school tuition, subject, of course, to generous reasonable supervision. To curtail advanced work in the Separate schools involves, there is no doubt about it, shortening of the school life of tens of thousands of our children." (Italics ours.)

The rest of Bishop Williams' charge to his Synod in so far as it concerned Separate schools betrays a similar lack of information on the subject where it is not inspired by positive misinformation.

BEGGING THE QUESTION OR EVADING IT

In a recent issue we showed clearly and conclusively that if religion is to be taught in the schools the radical, essential and irreconcilable difference between the Catholic Church and the Protestant sects make Separate schools inevitable.

Also, that the constantly swelling chorus of demands for the teaching of the Protestant Bible in the Public schools showed that our Protestant friends were coming rapidly to the Catholic position on the question; and that position is that it is disastrous to divorce education from religion.

The second part of the article showed the contention that Separate schools tended to "religious strife," "hatred," and "disunion" was sheer assumption with not only no basis in fact but in flagrant contradiction to outstanding facts.

In Quebec there are Separate schools for Protestants and Catholics all through the piece, yet confessedly there is a marked absence of religious strife, hatred and disunion.

The Christian Guardian referring to this very pertinent and significant fact says:

"He [the editor of the CATHOLIC RECORD] tells us how well the French Catholics treat the English Protestants in Quebec."

As a matter of fact the editor did nothing of the kind. The Christian Guardian suppresses the fact that we quoted the remarkable testimony of the Hon. Mr. Mitchell, M. P., a Quebec Protestant, to show the utter groundlessness of the charge repeatedly assumed by the Guardian as a dogmatic truth, that Separate schools tend to foster strife and disunion.

It so completely refutes the Guardian's charge and proves so pointedly the utter groundlessness of the Guardian's favorite assumption that we shall again quote Mr. Mitchell's many testimonies to the truth:

"Quebec was an example of broad-mindedness in many things. He had been the representative of the English-speaking Protestant minority in two provincial governments, and during that time they had never had a question raised as to their rights. They had at all times received just and generous treatment from the people of the dominant faith. Out of eleven English-speaking Protestants in the Legislature, he said that only one repre-

sented a constituency where the majority of voters were English-speaking Protestants.

"He detailed several instances where French Roman Catholic communities elected English-speaking mayors. His own father had been mayor of Drummondville for ten years, mostly unopposed, and yet he could not speak words of French. There was a population of 2,500 French people, with probably 15 families that knew English. The council meetings over which his father presided, he said, were odd gatherings, for everything had to be translated for the mayor, and vice-versa. At St. Francois Xavier de Brompton he had called at what was apparently a French Roman Catholic function, only to find it presided over by an Englishman, a member of the Anglican Church, and without a word of the French language."

Instead of religious strife and hatred and disunion, Separate schools in Quebec are productive of a broadmindedness, a generosity, in social and political relations that Ontario some day may be proud to emulate.

Of course the Guardian side-stepped Mr. Mitchell's testimony; but though it suppressed this telling and pertinent truth, and evaded its obvious bearing on the argument, it need not have gone so perilously near to downright misrepresentation as to attribute Mr. Mitchell's words to the editor of the CATHOLIC RECORD.

We pointed out also that the teaching in the Separate schools so far from promoting strife, hatred and disunion, emphasized Christian charity as of the very essence of the Catholic religion; and Christian charity is of a thousand fold greater force in securing real, social and national unity than any haphazard association of all creeds and none at a Public school whence religion is avowedly banished.

But, as everyone knows, Protestants are continually advocating the use of the Protestant Bible in the Public schools. Where Catholics have Separate schools so much the better; but to insist on the Protestant Bible and at the same time oppose Separate schools is, to say the least, a different sort of "broad-mindedness" from that which Mr. Mitchell commends in Quebec.

This pertinent and pregnant consideration the Christian Guardian as usual evades altogether.

We might here subjoin an extract or two from an article from a College Instructor in the current number of Scribner's Magazine. It is one of a thousand voices raised in favor, whether consciously or not, of the Catholic position on education:

"If the colleges are to retain their importance," says Mr. E. S. Martin in a recent number of Harper's Magazine, "they must be able to impart . . . spiritual leading to minds that are fit to receive it." "If they do not," he continues, "they fail in their most vital office, in the use that most of them were originally founded to serve. If they fail in that they lose man of faith, as it always does." So Mr. Martin reaches the conclusion that what the colleges need is what all the world needs—religion.

The writer of the article agrees with Mr. Martin. We can only quote a paragraph or two and refer our readers to Scribner's for May, 1922.

"The Young Men's and Young Women's Christian Associations are performing valuable services in our institutions. But if the philosophy and ethic of Christianity are not presented on a basis of intellectual parity with the non-Christian systems of thought with which every student of philosophy is brought into contact, all the organized and unorganized, paid and volunteer, work of a religious nature operating on our campuses lacks the solid foundation which the superstructure calls for. . . .

"The chapel services, both Sunday and daily, are pressing problems in many places. The complaint is made that the students are unresponsive to the eloquent appeals to which they listen Sunday after Sunday. And why not? If we do not care enough to raise the philosophy of life of the Great Teacher to the intellectual level of other systems of thought, if we fail to consider it worth our while, at least to offer instruction in Christian ethics, how, I ask, can a student's mind be prepared for the truth preached from the college pulpit on Sunday? It would seem palpable that it is futile to appeal to young people to rise above the materialism of the day and follow the teachings of the Master, when no really adequate instruction in Christian fundamentals is afforded."

It is hardly necessary to follow the Guardian's puerilities about the Michael Fallons and Horatio Hockens going to the same school—and even to the same church!

Underlying all that the Guardian has ever said on the subject of Separate schools lies the assumption that we have shown to be utterly groundless.

A LAYMAN'S LESSON TO SOME CLERGYMEN

Sir Clifford Sifton's article, "Some Canadian Constitutional Problems," in the Canadian Historical Review, contains these paragraphs whose tone, spirit and matter as well as its statesmanlike grasp of realities we commend to those clergymen who need it:

"The British North America Act was the result of a compact between the four original provinces. Before this compact was entered into, it was recognized that there were certain things which required special treatment. There were safeguards which certain elements and classes of the community insisted upon having before they would consent to the Confederation compact. These concerned the position of Lower Canada and its French-Canadian inhabitants with respect to their language and educational affairs. There was also the position of the Protestant minority in Lower Canada and the position of the Roman Catholic minority in Upper Canada. Safeguarding provisions with respect to the French language and the educational rights of the minorities of both Upper and Lower Canada were insisted upon, and were duly provided, to the entire satisfaction of those who were interested."

"It must be said at once that all such provisions, and any provisions of a similar character that have come into effect subsequently, are fundamental and of the very essence of Confederation. No change can ever be made which will in any respect diminish or impair these guarantees. To suggest any such change would be to court the disruption of the Dominion. In considering the question of constitutional changes, therefore, it must be premised as a first and essential condition that all these guarantees should be protected."

NOTES AND COMMENTS

ASTRIKING demonstration occurred recently in Scotland—a demonstration such has not been seen since the ages of faith four hundred years and more ago, and which must have come as a genuine revelation to the prosaic Presbyterian citizens of Glasgow.

THE SCENE referred to occurred on the anniversary of the beatification of Ven. John Ogilvie who suffered martyrdom for the Faith at the hands of the Calvinists in the seventeenth century. The very scene of his martyrdom is in the heart of the modern city, and on the morning in question a little knot of Catholics, drawn together by devotion to the martyr, gathered on the spot and devoutly recited aloud the Litany of the Saints. This unusual sight naturally attracted attention, particularly as the first few were presently joined by others, including several priests. There was no disorder or hostile demonstration on the part of the lookers on, but as traffic became somewhat congested the police politely requested the pilgrims to adjourn to a vacant spot nearby, which request was readily complied with. The demonstration, it may be added, has given rise to a movement to erect some memorial to Blessed Ogilvie, on the spot rendered sacred by his martyrdom.

THAT THE periodical outbursts against "Romanism," which we in Canada have learned to regard as inevitable, sometimes find their counterpart in Scotland, perusal of the secular papers makes evident. Recently a zealot whose animus outran his discretion tried to arouse feeling against Catholics on the plea that the country was being overrun by Italian and Irish priests who "are scheming to undermine the precious fabric of religious liberty." Strange, is it not that a handful of men representing so decided a minority should have such remarkable powers? If the Presbyterianism of Scotland, backed by all the wealth and vested interests of the country, is after all so fragile a thing that it can be undermined so easily, it must indeed be in a bad way.

BUT IS it a fact that Italian and Irish priests have supplanted the old Scottish clergy? In Glasgow, where Irish Catholics, attracted originally by means of livelihood denied to them by alien laws in their own country, have found permanent abode and now form a large percentage of the population, it is surely no matter of surprise that they should

have likewise contributed largely to the ranks of the diocesan clergy. But, as a competent observer points out, in the Highlands and the Islands of the West, where in spite of fire and sword the Faith has maintained a continuous existence, the whole trend has been towards the conservation and extension of national traditions. It is, indeed, not too much to say that as in pre-Reformation days, Scotland's national heritage, bartered away by the so-called reformers of the sixteenth century, has in our day found no more thorough or consistent guardians than the Catholics, cleric and lay.

THE BEST proof of this, and of the thoroughly national character of the Highland clergy is to be found in the current Catholic Directory for Scotland. A glance at the clergy list for the diocese of Argyll and the Isles, for example, shows five Macdonalds, four Mackintoshes, two each Macdougalls, Gillieses, Macneils and Campbells, and one each Chisholm, Macrae, Walker, Maclellan, MacIntyre, Cameron, MacIsaac, Galbraith, and Macmaster—all names interwoven indelibly in the proudest history of the country. It was but a few weeks ago that in these columns we quoted from an address by Bishop Graham of Edinburgh (himself a convert from the Presbyterian ministry) urging upon Catholics even greater cultivation of the old Scottish melodies of Burns and other national bards as against the shallowness and really meaningless productions which, overflowing from England, threaten to become popular in Scotland also.

WHAT REALLY has occasioned the latest outburst of bigotry in Glasgow is the undoubted progress being made by the Catholic Church in Scotland. Every year sees its quota of converts by the hundred, from the educated and thinking classes, and the very great extension of interest in the past history of the country. The latter in itself cannot but redound to the advantage of the Church, for the more men come to realize the iniquitous background of the "Reformation" the more will it tend to disillusionize them as to the nature of the revolt itself. That such a development should anger and irritate the fanatical elements who alone are the legitimate descendants of the "Reformers" is to be expected.

Meanwhile the most consistent and effective attitude which Catholics can adopt is to treat the whole movement with the contempt it deserves.

HIGHLAND SCOTSMEN settled in Canada, or their descendants, will be interested in some details of bird life in Scotland, as incorporated in a lecture recently delivered at the Royal Institution, by Mr. Seton Gordon, the well-known naturalist. That familiar object in olden time, the golden eagle, which had increased during the War, is, he tells us, now holding its own. This bird sometimes carries fir branches for miles to build its nest, and the lecturer affirmed that he had himself seen eagles nesting in the Highlands with three feet of snow on the ground, the nest being the only black object distinguishable for miles. Some birds—the dotterel for example—never nested below 3,000 feet above sea-level, and the ptarmigan, never below 2,500 feet. The raven and the buzzard were found quite down to the sea on the West Coast, but inland never below 1,500 feet. To those who have spent any portion of their lives in the Scottish Highlands and have an interest in natural history, these few details will be reminiscent of youthful happiness.

GERMAN PROTESTANT'S GIFT

COLOGNE, Germany.—With a gift of 100,000 marks from an anonymous Protestant donor, the rector of the Catholic parish of Lindau, on the Bodensee, Bavaria, is to undertake the rebuilding of the church which was destroyed by fire some time ago. The generous donation was presented to the Catholic rector through the pastor of one of the Protestant congregations in Lindau.

Following the burning of the Catholic church, the wardens of the Protestant congregation sent word to the Catholic pastor that he might use their place of worship until other provision had been made. This act of Christian fellowship has been made the subject of comment by the religious and secular papers.

AN OPEN LETTER

TO THE MEMBERS OF THE ONTARIO LEGISLATURE

Honorable Gentlemen:

The Separate Schools Act of 1863 established a Common School System for the Roman Catholics of Ontario; that school system was made a part of the Constitution of Canada by the Confederation Compact of 1867. At the same time the educational rights and privileges of the Protestant minority of Quebec and of the Roman Catholic minority of Ontario were guaranteed forever by constitutional enactment.

By Legislation and by Regulation these rights and privileges of the Roman Catholic minority in Ontario have been repeatedly infringed and abridged, and grievances have been thereby created.

The representatives of Roman Catholic Separate Schools exposed and explained these grievances to the Prime Minister of Ontario and his Cabinet on the 31st of May, 1921. No reply having been made to their representations, they were repeated by letter on December 20th last. At length in the month of March of this year, the Prime Minister, lumping our grievances together and refusing to make any distinction between them, definitely told us to go to the Courts. It was a vague and perhaps convenient answer; whether or not it was just and courageous, is quite another matter. Unquestionably it was a disappointment to the Roman Catholic minority, which constitutes more than one-fifth of the total population of this Province, and whose schools form a very efficient and constantly increasing portion of the public educational system of Ontario.

This Letter is a first act of compliance with the directions of the Prime Minister. It is an appeal to the Courts.

You, Honorable Gentlemen, comprise the High Court of Ontario. To establish this fact we have, if it be necessary, the recent declaration to that effect of the Honorable, the Attorney-General. As a citizen of Ontario and a supporter of Roman Catholic Separate Schools I take the liberty of placing before you a few of our grievances, and of humbly and respectfully requesting that immediate and effective redress which lies within my right to ask and your power to grant.

By the provisions of the Boards of Education Act, Roman Catholic Separate school supporters are prohibited by law from voting at the election of members to these boards; they are nevertheless obliged by law to pay their taxes to High Schools and Collegiate Institutes; they have no effective control over the persons who spend these taxes and who direct the policy of these institutions. They are suffering from that form of tyranny which is called taxation without representation. Colored people, Jews and infidels may vote at these elections; Roman Catholic Separate school supporters may not. It is idle to refer to the power of Separate School Boards to appoint one or two representatives; such power is a sham and a false pretence, and but renders our inferiority more offensive to ourselves. The Attorney-General, the Hon. W. E. Roney, spontaneously and with righteous indignation characterized this condition as "a rank injustice." This injustice was created, unwittingly I readily admit, by the Legislature of Ontario; by the Legislature of Ontario let it be removed. Roman Catholics should not be expected or requested to go into the Law Courts for relief from a grievance which the Chief Law Officer of the Province, the official protector and promoter of justice in our midst, has stigmatized as "a rank injustice."

The late Sir James Whitney placed upon the statute books of Ontario The Continuation Schools Act. It marked the most progressive step in education taken in this Province in a quarter of a century. It brought the advantages of secondary education to the doors of the children in rural communities. It was enough to immortalize the name of that courageous and fair-minded statesman. Its benefits extended equally to Public and Separate schools. But its benefits no longer exist for Separate schools. A Regulation issued in 1915 by the late Superintendent of Education made the Act nugatory as far as Separate schools are concerned. Is it your desire, Honorable Gentlemen, that the Roman Catholics of Ontario should be forced into the Law Courts for a judicial determination as to whether or not an irresponsible official of the Department of Education may over-ride and nullify at will an Act of the Provincial Legislature?

There are certain properties in this Province that are owned by the public. Such are the National Railways, Radial Roads, the Hydro Electric Enterprises, and so on. Have Roman Catholics been exempted from their share of the burdens involved in the purchase, the construction or the up-keep of these properties? Why, then, should their portion of the public educational system be denied participation in the school taxes levied on these publicly-owned properties? It is obvious that Roman Catholics form a part of the public; it is indefensible to hold the contrary. Are the obvious and the indefensible a proper subject of dispute and decision in the Law Courts? Is it fair to make more than half a

million citizens of this Province plaintiffs in such a suit? Should they be subjected to the heavy expense and vexatious delays of legal proceedings in so important a matter? Not so is the relatively much smaller Protestant minority of Quebec treated by the Roman Catholic majority of that Province. Speaking in the City of London a few weeks ago, the Hon. Jacob Nicol, Provincial Treasurer of Quebec, made the following statement:

"As representative of the Protestant minority it is my duty to see that they get their share, and they do get their share. Grants this year to McGill, Laval and Montreal universities were one million dollars each. That is to say, the money was divided between the Roman Catholic and Protestant institutions on a basis of two to one. As a matter of fact, the population is on a basis of eight Catholics to one Protestant in Quebec; so we cannot complain of that. There were grants of \$10,000 each made to nineteen classical colleges in the province, and \$40,000 to the Protestant institutions as a compensation for this \$190,000. That is a little more than one-fifth, instead of between one-eighth and one-ninth; in this way we are satisfied with the treatment meted us."

And all the leading officials of the Protestant section of the Council of Public Instruction of Quebec have borne eloquent testimony to the just and generous treatment accorded to the minority in that Province.

Amongst your number, Honorable Gentlemen, I have several acquaintances, some friends and a few old school fellows. Have I figured you out all wrong? I am asking no favors. I am seeking only justice and fair dealing in matters educational for the children of my people. Thousands of my people suffering from partial intellectual famine; their future success as citizens of this Province is being compromised. Do you wish to strike a strong blow for unity, for harmony, for concord, and for common action in building up a great nation? Then stand up for justice, simple, even-handed justice. Insist upon fair play. Let the grievances from which Roman Catholic Separate Schools suffer be removed from the Statutes of Ontario, once and forever.

With sentiments of sincere respect, I remain, Honorable Gentlemen, Yours faithfully,
M. F. FALLON,
Bishop of London.

KU KLUX KLAN OUTRAGES

Outrages ascribed to the Ku Klux Klan which have stirred many communities in Texas have been so flagrant in and around Beaumont that Mayor B. A. Steinhagan has announced that if another case of outlawry is reported he will call for the Texas Rangers to restore respect for the law.

Within the week, notices signed by the Klan have been posted on the doors of the Blessed Sacrament Catholic church for negroes, threatening to dynamite the building and tar and feather the pastor, the Rev. A. A. Laplante, and J. A. Pelt, a former justice of the peace has been whipped and otherwise maltreated.

The notice on the church doors was called to the attention of Mayor Steinhagan and Sheriff T. H. Garner in a formal letter of protest signed by representative citizens, who said:

"One of the letters signed by the Ku Klux Klan threatened to dynamite the church and school, which cost thousands of dollars, if the people continue to congregate there. The other notice threatened to whip, tar and feather the scholarly Rev. A. A. Laplante, pastor, if he did not leave in a week. We have every confidence in our county and city officers, and demand of them that they do not permit these outrages to be committed."

The assault on Pelt, who is sixty-three years old, has aroused anger throughout this section. He was sitting on the porch of his home with his wife when six men ascended the steps and told him he must accompany them at once. He resisted and was promptly knocked unconscious with the butt of a revolver, and his wife, who attempted to cling to him, was knocked down and bruised. Pelt was carried to a waiting car.

Late at night he was brought home by an unknown man. He had a deep gash in his head, his body was covered with welts from whips and he was in a high fever. He is still confined to his bed.

From Dallas come reports of the sensation caused by the flogging of F. H. Etheridge, a local lumberman. Judge C. A. Pippen in charging the Dallas grand jury instructed the members to find indictments against those responsible for "this outrage" and continued:

"It makes no difference whether it was five men, whether it was the Ku Klux Klan or some other organization, you must not falter in your plain duties," Judge Pippen declared.

"In the interest of society and the people of the community particularly I want this literal outrage to be thoroughly probed. The men

engaged in these floggings are engaged in an effort to tear down society, to destroy law, and bring the constitution into disrepute.

"I had rather be murdered than to know I munge of this kind are countenanced. Their actions are worse than murder, because they humiliate for life men who possibly do not fear death but do fear lasting humiliation."

"There will be no stop to these outrages unless the juries and the courts stop them. They are bringing this country to anarchy. Every man has his enemies. What if your enemies were to enter into a 'frame-up' against you? It is entirely possible."

Oklahoma City, March 27.—The Knights of the Visible Empire, an organization formed to fight the "Invisible Empire" of the Ku Klux Klan, was granted a charter here this week by acting Secretary of State, T. J. Kendle.

Phoenix, Ariz., Mar. 21.—County Attorney R. E. L. Shepherd announces that a complaint has been lodged with him by Hollin P. Jones, principal of the Lehi district school near here, that he was taken to a secluded spot and there flogged by a dozen men wearing robes and masks.

CATHOLICS AND DARWIN

WHAT IS THE ATTITUDE OF THE CHURCH TOWARD EVOLUTION?

By Bertram C. A. Windle
So. D., LL. D., F. R. S., of St. Michael's College, University of Toronto

What is the attitude of the Catholic Church toward the question of evolution? It is the question which I am asked to discuss. Let it first be noted that the Catholic Church is the only great religious organization, of a Christian character at any rate, with the almost negligible exception at the moment of the Greek Church, which has such an organization as enables it to have or not have an attitude toward any matter, and to make it clear beyond cavil as to what that attitude is. This is a statement of a fact and not an argument in favor of that particular form of organization. There are persons today who refuse to be hampered in their speculations by the ordinary scientific opinion as to the shape of the earth being more or less spherical. They desire perfect freedom of thought in these matters, just as others do on religious questions. There are others again who think it safer, after having taken pains to ascertain the credentials of those whom they are going to listen to, to defer to the opinions of men who know more than they do about science on the one hand or religion on the other.

Let it be conceded, then, that the Catholic Church can have and make clear a corporate attitude toward evolution? What is that attitude, if any? The answer is brief and clear. The Church has taken up a definite corporate attitude toward evolution.

Is it not strange that it should not have done so in connection with a matter so much debated? Not in the least, when due consideration is had to the state of the case. The "attitudes" or dogmatic pronouncements of the body in question are of twofold character.

1. There are dogmatic pronouncements relating to faith and morals and to nothing else, very rarely made, but, when made, binding upon the consciences of all desiring to remain in connection with the Church. We have nothing to say to these in the present inquiry.

2. There are other attitudes which, though not reaching to the level of importance just indicated, are serious pronouncements, though, as set out technically, the question of "infallibility" is not involved. Over these, having regard to their importance, it is desirable that much time should be taken for consideration, so that no mistake may be made, for subsequent rectification may be a lengthy business. Take the case of Galileo, Huxley said that in his opinion "the Pope and the Cardinals had the best of it," but all Catholic opinion holds that a mistake was made. It was a unique mistake, and it had nothing to say to infallibility, as all admit, but it took a long time to get it put right.

NOT SUFFICIENT DATA ON EVOLUTION

The Church is not likely to, take up an attitude until there are data to go upon, data of indisputable character. Are there such as to evolution? No one can claim that there are. It is now some sixteen years since I had the pleasure of reading for the first time for review purposes Professor Kellogg's excellent "Darwinism Today," and I have been constantly referring to it ever since, for it is a mine of information. He tells us there that "amongst biologists confusion reigns" and, if that was true sixteen years ago, it is much more so today.

If there is no official attitude toward this question, are there no indications of opinion? Certainly! That question can be answered in the affirmative. Let us consider this matter a little more closely.

1. There is an official attitude towards science. This is often and ignorantly assumed to be a hostile attitude. It was the view of Huxley, for example, but Huxley, with many admirable points in his char-

acter, was by no means doubtful as to his own capacities for dealing with all questions and pontificated freely and ignorantly about matters like Home Rule for Ireland, for example, as to which and as to the attitude of the Church he knew as little as any man. If things were as he represented them, it would be difficult to explain how in the past men like Stenson, the father of modern geology and a great anatomist, too, who was a bishop; or Haezy, the father of crystallography; or Spallanzani, the father of experimental zoology, both of whom were priests, could own allegiance to their church and to science. Or how the same could be said today of Pasteur, de Lapparent, Mendel and Abbot and Johannes Muller ("the greatest anatomist and physiologist among my contemporaries"—Huxley.) The official attitude is made clear in one of the Encyclicals of Pope Leo XIII., which says, "We proclaim that every wise thought and every useful discovery ought to be gladly welcomed and gratefully received by us, whatever its origin may have been."

2. On the road leading to the question there are official utterances. (a) God created all things. It is the Biblical statement and one which cannot be controverted even by those who do not believe in it. "The so-called *a priori* arguments against them and, given a deity, against the possibility of creative acts, appear to me to be devoid of reasonable foundation"—Huxley. Many similar quotations could be given, but the position is plain. (b) God might have created the world in any way pleasing to Himself. That follows from the above. He might, as Falloupius in the days of ignorance on the subject and Philip Gosse when they had long passed by both thought was the case, have created it, fossils and all, just as it stands. It is abundantly clear that he did not.

NEGATIVE PIECES OF INFORMATION

3. There are negative pieces of information which help us to a conclusion. (a) The Church is in no way committed to the chronology found in Protestant editions of the Bible and compiled by a Protestant Bishop. "The time has not yet come to fix an authoritative chronology of the Bible," says the Catholic Encyclopaedia. The time does not seem near at hand, nor is it at all likely that any complete chronology such as has been essayed (without much success) by many men of science will ever be attempted. (b) The Church is neither committed to the crude and unthinkable Miltonic idea of creation, nor to the rigid "special creation" view of Linnaeus, which still holds sway in many minds, that there are as many species as God originally created individuals. This entails an idea of species which is increasingly difficult to hold.

In a word, while the Church insists on the fact of creation, she has never expressed any opinion as to its method. 4. We can fall back on the utterances of fathers of the Church and of later writers whose books have been published with an imprimatur, which, by the way, contrary to the generally received but quite ignorant idea, in no way covers their scientific or historical facts, but merely asserts the censor's opinion that there is nothing in that part of the book which may border on theology which contradicts any "attitude" of the Church.

Now from the time of St. Augustine of Hippo in the fourth century there has been a constant stream of suggestion that at the creation many, almost certainly most living things were created, as he puts it "potentially" and so as not then to appear, but only as an unfolded product when the time for them had arrived. Not, be it noted, by what is called, very foolishly, an "interference." The clockmaker does not "interfere" to make the clock strike when we hear it chiming out midnight. He made it just so that it should strike at that time. St. Thomas Aquinas centuries ago, but also centuries after St. Augustine, mentions this thesis with approval and in the best writings of today what the last important writer, Professor de Dorlodot of Louvain University (a palaeontologist) calls "the moderate view" is adopted—a view which is exactly that which was defined by Darwin himself when he wrote of "life with its several powers, having been originally breathed by the Creator into a few forms or one" (the last words were penciled in the original) and that "from so simple a beginning endless forms most beautiful and more wonderful have been and are being evolved."

In these days there are quite a number of books which might be cited in which this view is taken up; two passages will suffice.

DESERT CREATION AND EVOLUTION

Father Wasmann, S. J., the eminent authority on ants, and, indeed, on biology generally, when expressing his concurrence with this view says: "My own conviction is that God's power and wisdom are shown forth much more clearly by bringing about these extremely various conditions through the natural cause of a race evolution than they would be by a direct creation of the various systematic species." And he quotes very appositely from another writer, a Catholic priest who says: "A billiard player wishes to send 100 balls in particular directions; which will require greater skill — to make 100 strokes and send each ball separately to its goal, or, by hitting one ball, to send all the ninety-nine others in the directions which he had in view."

My second quotation shall be from M. de Dorlodot because of his position at Louvain; of the regency of his book which was published last year; and because it bears the imprimatur of the rector of his university. The writer wholeheartedly embraces the evolutionary theory after the moderate definition, and, indeed, feels much more sure as to the demonstration of the process than I think many including myself, are, and he concludes his book by a statement which I here translate: "It seems to me that the more science progresses, the more audible becomes the voice of nature proclaiming the glory of its Creator. And among the heralds whom nature has used to make her voice heard, even to the ends of the earth I think it just to place in the first rank Charles Darwin by the side of that other glory of Cambridge, Isaac Newton."

There is no need to multiply quotations. The matter may be summed up by saying that if and when then the state of science is such a position to establish the fact of evolution either on limited or unlimited lines there must surely be nothing in any attitude so far taken up by the Church to render acceptance of the view impossible or even difficult. Nay, more; it will be found that it has been accepted in advance as a perfectly possible—many would say highly probable—method of creation.

Is the establishment of the theory near at hand? It must be confessed that no certain answer can be given to this question.

A quarter of a century ago, before the Mendelian pebble had been thrown into the biological pool and caused so much disturbance of the waters, a much more confident reply might have been given. As it is, it seems to me that if the theories put forward by Bateson and other prophets of Mendelianism are true, most of the Darwinian doctrine, including natural selection, the inheritance of acquired conditions (without which there can be no evolution, so Herbert Spencer urged) and a number of other things, go by the board. Which does not prove that perhaps it is wiser than at first might have been thought for the Catholic Church to have taken up no corporate or official attitude as to the question of evolution so far.

As we have seen, the Catholic Church is not committed to the crude and unthinkable Miltonic idea of creation, nor to the rigid "special creation" view of Linnaeus, which still holds sway in many minds, that there are as many species as God originally created individuals. This entails an idea of species which is increasingly difficult to hold. In a word, while the Church insists on the fact of creation, she has never expressed any opinion as to its method. 4. We can fall back on the utterances of fathers of the Church and of later writers whose books have been published with an imprimatur, which, by the way, contrary to the generally received but quite ignorant idea, in no way covers their scientific or historical facts, but merely asserts the censor's opinion that there is nothing in that part of the book which may border on theology which contradicts any "attitude" of the Church.

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MARTYRS FOR THE MASS

PERSECUTION IS THE DEADLY ORIGINAL SIN OF THE REFORMED CHURCHES

By Canon William Barry, D. D., in Liverpool, Catholic Times

In these Islands we hold a glorious record of Martyrs who bore witness to the faith of Christendom at the cost of all they had. Their witness convicted the Reformers of heresy on two distinct and unmistakable grounds. One was the Papal Supremacy; the other was the Holy Mass. Our martyrs would not deny St. Peter in his successors; they affirmed the Real Presence of Our Lord in the Sacrament and Sacrifice of the Altar. Take away the Pope, and the Catholic Mass, and the Church became a desolation. Therefore in every land where Protestants gained a footing they made laws to cast out the Pope's jurisdiction and to put down the Mass. They called the Pope "the Man of Sin"; the Mass idolatry. Luther professed that he was burning the "execrable But of Anti-Christ" when he flung into the fire the Catholic Mass document by which he was condemned. As regards the Mass, we should always bear in mind that its abolition signified for the new heresiarch the triumph of their cause; it was made the beginning of sanguinary penal enactments wherever they held sway. Luther's "article of a standing or falling Church" was justification by faith alone, what need, then, of any Mass? In Switzerland, under Zwingle's thrusting on, the Mass in Zurich was abolished in April, 1525; the "Huguenots" of Geneva swore to the "Evangel" on May 21, 1536, after which Calvin took care that no man should celebrate Mass within his sight or hearing. In 1559 Queen Elizabeth decreed the only lawful form of worship to be her Prayer Book; to say Mass or hear it was a crime speedily mounting up to treason, with axe and block in the future prospect. In August, 1660, a Parliament at Edinburgh met under inspiration of John Knox, the disciple of Calvin. Let me quote the brief summing up of its religious doings, which I read in the Cambridge Modern History: "The Pope's authority was rejected, and the Mass was abolished. Upon a third conviction the sayer or hearer of Mass was to be put to death." By another law of Elizabeth (13, c. 9), to reconcile anyone to the Roman Church, or to be reconciled to it, was high treason.

AGGRESSIVE INTOLERANCE

"It was from Luther, from Calvin, from Knox, that the Reformation took its character." So says Macaulay, not without warrant. Now, of these three, Luther had been a monk, Calvin a cleric, and Knox was a priest. Each of them claimed the right to worship God according to his conscience; and on this allegation they broke their vows or changed the creed. But the liberty which they asserted for themselves they would not give to Catholics born and bred in a religion universally acknowledged among Europeans during so many centuries were henceforth to suffer as the basest of criminals if they dared to practise that religion. How did the first Protestants get their name? Why, simply because at the Diet of Speyer in 1529 they solemnly protested that no Catholic Mass in their dominions should be permitted. The liberty which they insisted on, it was well observed, they turned into a licence of oppressing others. Catholics were not rebels or innovators; all they asked was not to be made Protestants on compulsion. But Melancthon would proscribe them because their worship was idolatrous. John Knox, whom Lecky styles "this great apostle of murder," wrote in his "Appellation" that none provoking the people to idolatry ought to be exempted from the punishment of death." In plain terms, as Lord Acton remarks, every Catholic in Scotland was to be slaughtered. This in modern ears sounds like sheer frenzy; nevertheless Calvin, Beza, Jurieu, wrote volumes to prove that such persecution was lawful; and they deduced from the Old Testament, as an obligation from which believers could not escape, the duty of exterminating idolaters, that is to say, all Catholics. In France, wherever Protestants obtained rule in certain towns they suppressed Catholic worship immediately. Of Elizabeth's retrospective Act of 1562, requiring all graduates, clerics, lawyers, magistrates, under penalty of high treason if they refused to again after three months—this Oath being "absolutely irreconcilable" with Catholic teaching—Lecky tells his readers that it "was as sweeping a measure of persecution as any that history records." But whenever the reforming movement forced an entrance it became aggressively intolerant; as in Germany, so in Switzerland, France, England, Scotland, Scandinavia, Holland. The Pope and the Mass it not only rejected on its own account but by laws of confiscation, imprisonment, torture, and death it strove its utmost to exact from sincere believers in them a retraction which could be nothing else than pretence and hypocrisy.

TO SAY MASS OR HEAR IT—TREASON

Catholics in these countries wanted their Mass; and so the Seminaries where priests could be trained sprang up abroad. The missionary came at peril of his life across the Channel, to hear confession, to reconcile lapsed brethren, to give the faithful Communion. He was not a politician, much less a conspirator; and the legal fiction by which wicked judges transformed him into a traitor cannot have deluded them one single instant. "Missionary Priests," that subduing and heroic story of weakness made us of their self-dedication to martyrdom at the call of Christ. The evidence which brought them to the scaffold was their priesthood. Informers had seen them celebrating Mass; therefore they must die. Nothing else did the law require; to say Mass *ipso facto* was to commit high treason. "We have inserted no one's name in our list," says the Venerable Challoner, "without being first fully convinced that his religion and conscience was his only treason; which was certainly the case of all who suffered upon the penal statutes of Elizabeth 27, viz., either for being made priests by Roman authority, and exercising their functions in England, or for harbouring and relieving such priests. And it no less certainly was the case of those who suffered for denying the spiritual supremacy or for being reconciled to the Catholic Church; a thing the more evident because there was not a man of them all but might have saved his life, if he would but have conformed in matters of religion." The same conclusion is reached by Professor J. H. Robinson of Columbia University, New York, writing on the Reformation, in the Encyclopaedia Britannica. "As supreme governor of the Church of England," he says, "the sovereign [Elizabeth] strictly controlled all ecclesiastical legislation, and . . . to be a 'papist' or to 'hear Mass' (which was construed as the same thing) was to risk incurring the terrible penalties of high treason."

PERSECUTION THE "DEADLY SIN" OF REFORMERS

The point which I desire to bring out clearly in these observations has been constantly if will not say deliberately overlooked by modern Protestants, who talk as if "civil and religious liberty" came in with the Reformation, whereas the Reformers did all in their power "aggressively" to destroy the old religion, its rites and usages, "abolishing" the Mass, "putting down" Catholic worship, and inflicting on Catholics who would not conform to Lutheran, Calvinist, Anglican creeds and ordinances the supreme penalties of a new-made law. Hence the severe words of Hallam: "Persecution is the deadly original sin of the reforme

them claimed the right to worship God according to his conscience; and on this allegation they broke their vows or changed the creed. But the liberty which they asserted for themselves they would not give to Catholics born and bred in a religion universally acknowledged among Europeans during so many centuries were henceforth to suffer as the basest of criminals if they dared to practise that religion. How did the first Protestants get their name? Why, simply because at the Diet of Speyer in 1529 they solemnly protested that no Catholic Mass in their dominions should be permitted. The liberty which they insisted on, it was well observed, they turned into a licence of oppressing others. Catholics were not rebels or innovators; all they asked was not to be made Protestants on compulsion. But Melancthon would proscribe them because their worship was idolatrous. John Knox, whom Lecky styles "this great apostle of murder," wrote in his "Appellation" that none provoking the people to idolatry ought to be exempted from the punishment of death." In plain terms, as Lord Acton remarks, every Catholic in Scotland was to be slaughtered. This in modern ears sounds like sheer frenzy; nevertheless Calvin, Beza, Jurieu, wrote volumes to prove that such persecution was lawful; and they deduced from the Old Testament, as an obligation from which believers could not escape, the duty of exterminating idolaters, that is to say, all Catholics. In France, wherever Protestants obtained rule in certain towns they suppressed Catholic worship immediately. Of Elizabeth's retrospective Act of 1562, requiring all graduates, clerics, lawyers, magistrates, under penalty of high treason if they refused to again after three months—this Oath being "absolutely irreconcilable" with Catholic teaching—Lecky tells his readers that it "was as sweeping a measure of persecution as any that history records." But whenever the reforming movement forced an entrance it became aggressively intolerant; as in Germany, so in Switzerland, France, England, Scotland, Scandinavia, Holland. The Pope and the Mass it not only rejected on its own account but by laws of confiscation, imprisonment, torture, and death it strove its utmost to exact from sincere believers in them a retraction which could be nothing else than pretence and hypocrisy.

Churches; that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive." To this we may subjoin Lecky's well-known sentence: "With these exceptions [Zwingle and Socinus], all the most eminent Reformers advocated persecution, and in nearly every country where their boasted Reformation triumphed the result is mainly to be attributed to coercion." "Aggressive intolerance" was, however, according to Lord Acton, "new to the Christian world"; and the principle on which it went had been already condemned by Popes and Councils. When the murderous law of 1562 was brought in, Lord Montague, a Catholic peer, some of whose descendants at this day are priests of the Oratory, laid down the plain state of the case. "I do entreat," he said, "whether it be just to make this penal statute to force the subjects of this realm to receive and believe the religion of Protestants on pain of death; this I say to be a thing most unjust; for that it is repugnant to the natural liberty of men's understanding. For understanding may be persuaded, but not forced." Penal laws enacted by Protestants who uphold the right of Private Judgment are the most amazing contradiction which the world has ever seen. But without such laws the Reformation would never have triumphed.

To complete the following *burses* for the education of Missionaries for China. It requires \$5,000 to complete a Bursar. The interest on that amount will support in perpetuity a student in

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

A WESTERN MISSIONARY'S NOTES

My Dear Men,—
If you have done one the honor to read the Notes which I have been sending to the Register for some time past, you may possibly have perused the "open letter" which I wrote to the Catholic ladies some weeks since. In that case you will not be surprised that I should address a letter to you also.

The Church as you know, counts much upon the co-operation of Catholic women. Just as the Incarnation of our Saviour called for the human co-operation of Mary, so the application of the merits of the Redemption through the priesthood calls for the assistance of women consecrated to God, and, in the world, the activities of Catholic men are vastly helped, especially in our days, by the co-operation of the devout female sex. The work of "Extension," for instance, is largely helped out by the devout associations of Catholic women who make vestments, collect pious articles, and solicit alms for the great cause. It

should, it seems to me, be helped out, to at least an equal extent, by the efforts of Catholic men, and especially of those who have the strength of organization in such bodies as the Knights of Columbus and the Holy Name Society. If every Council of these and similar societies were to interest themselves permanently in the work of Home Missions most of Father O'Donnell's financial worries would be ended! As it is at present we have only too often to realize that the work of a self-sacrificing priesthood, and of a heroic band of sisters of various orders, is much weakened for want of the backing and encouragement which could and should in conscience be given to them by those who have elected to remain in the ordinary walks of life.

I am writing these lines in a little village of British Columbia with a total population of 227; and a Catholic population of possibly forty souls who have the opportunity of assisting at Mass once every three weeks in the school-house. Benediction is out of the question—we have no vestments, no hymn-books, and, as the children say, "No nothing." The non-Catholic church-going population is rather numerous than our own—yet there appear to be well followed up by the organizations of the Presbyterian body. They have the frequent visits of a minister who, thanks to the Auxiliaries of his denomination, not only comes to preach, but is also able from time to time to interest an audience in an occasional magic lantern lecture. They have a regular and abundant supply of Sunday school literature with well designed Bible pictures and letterpress suitable for children. They have recently obtained a fine new supply of hymn books—which, by the way, contain a flatteringly large borrowing of Catholic hymns and tunes both new and old. They have even a small library of rather dull literature of the type furnished by the Religious Tract Society. Last, but not least, they have an evangelist system for enlisting and regularizing their local support. All this, it is quite evident, could not be accomplished without help from more prosperous centres of Presbyterianism. They have long since realized the importance of Home Missions, and it is high time that we should follow their example.

What a help it would be, for example, if the Knights of Holy Name were to make an arrangement with the Catholic Truth Society of Toronto for a regular supply of devotional, instructive and controversial literature to the missions of the West.

Another great boon, it seems to me, would be the providing of financial support; it would not cost very much either to compile and publish a hand book of "Catholic Prayer and Praise"—not a complete Missal or Prayer and Hymn Book, but a handy compendium of the most necessary elements for congregational union in worship. Every missionary knows how difficult it is to bring his shy and tiny congregations to be anything more than passive attendants at Mass. Choirs don't exist, and servers are almost unknown. Occasionally one meets a young man who used to be on the altar, and who could serve Mass if he only had the answers. Sometimes we come across former choir members who could sing a simple Mass (Dumont's Sixth Tone, for instance, or the Angels' Mass) if they only had the text before them. At evening devotions the same need is felt in an aggravated form. No two people ever have the same prayer or hymn book. Many have no book at all, and the celebrant himself looks in vain for the Litany of the Blessed Virgin, the October Prayer to St. Joseph, or some other of those vernacular prayers which, in spite of their frequent use, are often omitted from books which otherwise contain a lot of unused and unusable matter.

If any benefactor, or body of benefactors, reading these lines, would like to come forward and make such a publication possible, the present writer would be only too glad to suggest materials for its compilation. The advent of such a handbook would, I feel sure, be welcomed by scores of scattered congregations. Most of our Catholics are far from the moorings of home and the influence of their "sin folk." Many of them haven't been in a real church for years and most of the children have no idea what a church is!

They used to tell a story in the army, of a religious enthusiast who, asked what he was looking for around the lines, replied that he was seeking the Kingdom of Heaven. "In that case," said the prosaic sentry, "you are a long, long way from barracks!" That, dear men, is the way we feel out here. We ask you, who live near headquarters and permanent bases, to see that the Front Line is well equipped with rations and ammunition!

IVOR HAEEL.
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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THIRD SUNDAY AFTER EASTER

THE BLESSING OF SORROW

"Amen amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy." (John xvi, 20)

What a wealth of meaning contained in these words, and what courage on the part of the apostles, who ever remembered them, yet sacrificed their lives for the very cause that could have been said to be the occasion of worldly sorrow!

Sorrow comes to all at some period of their lives, but it is not always the sorrow of which Christ spoke. Thousands of causes of sorrow could be enumerated, but among this great number, the cause of the sorrow referred to by Christ would not be prevalent.

But why is it that the sorrow indicated by the words of Christ is not felt by the majority of the human race? It is because men are not interested in Christ and in His religion.

But as regards Christ and His religion, the interest displayed in modern times has been out slight. How many belong to religions that demand no sacrifice, no curbing of the will in any great degree!

Certainly there is no sorrow ever experienced by members of such sects on account of their faithful adherence to their religious principles. They accommodate them to themselves with their so-called religion, to modern times, and sail over the world in peace. The words of Christ, telling of the sorrow and suffering inevitably to accompany His true followers at times, never seem to come home to them.

Apply to any agent of the Canadian National Railways for further particulars.

MARY, QUEEN OF MAY

BY REV. WILLIAM DEMOUY, D. D.

IRISH COURTESY

The rising generation in Ireland inherits a long tradition of good manners and gentility, attributes which are commended in the "Itinerary of Prince Alfrid," and which nearly twelve hundred years later, moved Sir Walter Scott to write of the Irish: "I said their property was not exaggerated, neither is their wit, nor their good

humor. "There is perpetual kindness in the Irish cabin." What Alfrid found, and Sir Walter found, and hundreds of chroniclers in between have found you will find today in the elders of the Irish people, an instinctive courtesy, friendliness, consideration and tact, that might set an example to many a diplomat "the butter coming through the straubout," as the homely old proverb has it.

It is simply impossible to conceive them condescending to a display of that unqualified rudeness which just at present distinguishes the youth of Europe. Far too often does one encounter the juvenile who glories in being aggressive, contradictory and surly, who disdains to say please or thank you, or to lift his hat to a woman, who butts into crowded tramcars in front of old people carrying heavy parcels and goads the over-driven restaurant waitress to reciprocal incivility.

Almost every expression in daily use a few years ago bespoke a kindly thought: "God bless the work," "God save all here," "That the journey may prosper with you." These, and a dozen other phrases like them, were commonplace of Irish country life twenty years ago.—Southern Cross.

Study Tour for Boys About the best thing a father can do for his boys is to encourage them to travel and see something of the world, before they become too keenly engrossed in commercial life. Travel is a great Educator—it enriches the mind and fits the youth to better fill his place in life.

A tour of Europe is at present being organized under the personal supervision of Mr. T. H. Matthews, M. A. (Oxon) Assistant Professor of Mathematics, McGill University, and late Instructor—Lieutenant, Royal Navy. In addition local guides will be secured to conduct excursions and give lectures on the artistic, historic, literary and economic significance of the sights seen and the places visited.

A most carefully planned and interesting itinerary has been arranged including visits to Montreal, Liverpool, Chester, Stratford-on-Avon, Oxford, London, Paris, Versailles, Fontainebleau, Rheims, Lyons, Marseilles, Cannes, Nice, Monaco, Mentone, Genoa, Pisa, Rome, Naples, Sorrento, Capri, Pompeii, Vesuvius, Florence, Venice, Trent, Innsbruck, Munich, the Passion Play at Oberammergau, Nuremberg, Mayence, the Rhine, Cologne, Brussels, Louvain, and Ostend, returning through London and Liverpool.

The arrangements for this tour are most complete and the charge which is a minimum one covers everything in the way of transportation, hotel accommodation with three meals a day, transfers, sight-seeing fees, in brief all necessary travelling expenses for the entire tour.

HOPE

BY REV. WILLIAM DEMOUY, D. D.

THE CROSS-BEARERS OF THE SAGUENAY

READERS of Parkman's vivid pages know something of the heroic labors of the early Roman Catholic Missionaries among the Indian savages of Canada. In the book before us, in several previous works, Dr. Harris continues the study of that fascinating story. The present volume tells particularly of the work carried on among the Algonquians of the Saguenay region. Here the name of the heroic Jesuit Paul Le Jeune, shines out resplendent. His hardships and suffering as he shared the cold and snow of the Montagnais lodges and followed the wanderings of the Indians through the winter forest, constitute a record of Christian devotion that has rarely been surpassed.

Dr. Harris has given us much more than a missionary narrative. His chapters on the Saguenay country and on the Indian tribes who made their home there are full of information and of absorbing interest to students of Canadian history.

The arrangements for this tour are most complete and the charge which is a minimum one covers everything in the way of transportation, hotel accommodation with three meals a day, transfers, sight-seeing fees, in brief all necessary travelling expenses for the entire tour.

Apply to any agent of the Canadian National Railways for further particulars.

MARY, QUEEN OF MAY May is a month that is dear to the hearts of Mary's clients. May brings back to all of us reminiscences of our childhood days, when, with joy in our hearts, we built little rude altars on which we placed an image of the Virgin Mother; those days when we searched the valleys for the early flowers and how lovingly, though perhaps instinctively, we placed those fresh blossoms on Mary's altar. In those early days how eagerly we listened to our mother's knee to the story of Mary's life and the many wonderful things God did for her. There we learned to combine the names of Jesus and Mary and pronounce them with reverence. We were told of Mary's many wonderful prerogatives; that Our Blessed Lord chose her out of many others as His mother; that from her virginal flesh He took His human nature; that she was truly the Mother of God; that she was the most blessed among women and the most perfect of God's creatures; that she was the only child of the human race who was never for an instant under the power or influence of Satan; for it would indeed be unbefitting that the Mother of Our Lord, on account of her dignity, should ever be a slave of God's enemy. Those things made a lasting impression on us and as we grew older we loved the name of Mary still more. Happy would we be did we always continue to love and reverence this sweet name.

But alas! we become too engrossed with the cares of the world and many of us forget that we ever loved or honored the Mother of God.

But the great majority of Catholics are still faithful in their devotion to Mary; nor can it be otherwise if we love her Son, Christ loved and honored His

earnest hearts to take our part in the world-wide intercession.—The Southern Cross.

GRIPPED WITH RHEUMATISM

Then She Took "FRUIT-A-TIVES" And Has Been Well Ever Since

Then She Took "FRUIT-A-TIVES" And Has Been Well Ever Since



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The Cross-Bearers of The Saguenay By Rev. W. R. Harris, D.D., LL.D., Litt. D. Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "By Path and Trail"

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WHAT DID BETTY BUY?

Dear Mr. Simpson You know Clara Green, don't you? WELL SHE WANTED TO BE A NURSE. What do you think of that? OF COURSE SHE WAS SIMPLY TRYING TO APE A SISTER OF MINE. However she left for Toronto taking her maid Topsy to carry her baggage. When they got to the station the train was pulling out. THEY RAN SO FAST TOPSY RUPTURED A HOLIDAY VESSEL IN HER LEG. However Clara got on the train alright. What do you think happened? SHE TUMBLED AND FELL PELL-MEL ON HER BAGGAGE. Isn't that funny? I BET SHE WANTED TO BAN A NASTY ENGINEER FOR JERKING THE TRAIN SO. She soon got herself in order and reached her seat safely. SHE TOOK OUT A BOOK BY CHARLES LAMB READ A PAGE AND FELL ASLEEP. On arriving in Toronto she woke with a start, and hurried off. Her baggage was heavy and

COPY OF BETTY'S LETTER

looked a burden. A NICE CHAP PLEADED TO HELP HER. She refused to let him as he was a stranger. But after walking two miles she was tired out. THEN SHE THOUGHT HERSELF A SIMPLE MONSTER FOR REFUSING HIS HELP. She finally reached the Training School and registered. But she didn't like it a bit. She felt very blue. IN FACT AT HER DINNER SHE ATE A VERY LITTLE. She fought with her room mate. IN A FIT OF JEALOUSY OR ANGER SHE LEFT. However there was no train for home so she bought a new dress at Smith's store. When she tried it on it didn't fit. SHE TOOK IT TO SMITH'S ALTERATION ROOM FOR CHANGES. Even then it didn't fit, and she wouldn't keep it. SO APPLYING FOR REFUND SHE GOT HER MONEY BACK. Then she took the next train for home. Isn't that an interesting story? Betty Beatty.

PUZZLE

John Simpson was amazed when he read the above letter, which Betty Beatty had handed him. "Our order is that letter," said Betty. "I've hidden the name of each article I've come to buy in each of the underlined sentences. Puzzle it out, and I'll tell you the quantities." "Well," said Mr. Simpson, "I can't find the name of a single article in my store, that is mentioned in your note." "Of course you can't," said Betty. "But here's the clue. In each underlined sentence I've hidden one name. It is only the name of a grocery, fruit or vegetable. The letters aren't jumbled and all you have to do is to find the right letter to start on. For instance, if you start on the letter "B" in the fifth word of the first under-

FIND ABOVE THE NAMES OF 12 ARTICLES SOLD IN A GROCERY STORE

lined sentence you will quickly see B-E-A-N. That's the name of one of the things I want. There are twelve items altogether, and the name of each one is hidden in one of the underlined sentences. So now what do I want? Find the names and you get the order." John Simpson puzzled the letter out and got the order. Can you do as well? If you can mail your answers at once. Over \$2500.00 in prizes and rewards being given. Benefactors there are no trade mark names or products of any particular manufacturer. In many cases, as in the first underlined sentence, the single name as "Bean" and not the plural "Beans" is used. Be very careful, therefore, if you wish to name to spell them exactly as they appear in the sentence.

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CHATS WITH YOUNG MEN

THE MEMORY OF MAY
There are memories that linger howsoever men may change, Howsoever Fortune lures us into places new and strange; Howsoever on our hearts the hand of sorrow may be laid, There are bright and blessed pictures of the past that never fade. Many a happy dream of boyhood in remembrance still remains, Many a picture of the past my saddened spirit still retains, But the sweetest, best reminder of the days I used to know Is the memory of May-time in old Ireland long ago!

Ah, the memory of May-time! Ah, the skies so sweetly blue!
Ah, the scented apple-blossoms in the orchard, wet with dew!
Ah, the race upon the river and the hunt upon the hill!
Ah, the vagrant-hearted laddie vainly striving to be still!
Ah, the call so clear, so luring of the cuckoo in the glen!
Ah, to follow him, the herald of the summer-time, again!
Ah, to leave the years behind us with the burdens that we know,
For our youth and all its sweetness in the May-time long ago!

Let the city's trade and traffic roll before me as it will,
I can see the hawthorn shake its snow-white blossoms on the rill!
Let the city's noise and bustle roar around me as it may,
I can hear a linnet singing in a woodland far away!
Let the city's smoke enshroud me, I can pierce its deepest gloom,
I can see a mountain purpled with the heather all in bloom,
I can see the children heing to a place where flowers grow—
Ah, those flowers for Mary's altar in the May-time long ago!

—DENIS A. MCCARTHY

slights. They cannot carry on the daily intercourse of the family without finding that some offense is designed. If they meet an acquaintance who happens to be preoccupied with business they attribute his abstraction in some mode personal to themselves and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in everyone with whom they come in contact. Innocent persons who never dreamed of giving offense are astonished to find some unhappy word of momentary taciturnity mistaken for an insult. It is far wiser to take the more charitable view of our fellow beings and not suppose that a slight is intended unless the neglect is open and direct.

After all, too, life takes its hues in a great degree from the color of our own mind. If we are frank and generous the world treats us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious with us. Let a person get the reputation of being "touchy" and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.—Catholic Union and Times.

OUR BOYS AND GIRLS

THE SHRINE OF MARY
I remember a lonely chapel
With a tender claim upon me;
It was built for the sailor's only,
And they call it the Star of the Sea.

And the murmuring chant of the
Vespers
Seems caught up by the waiving
 breeze
And the throbbing of the organ is
echoed
By the rush of the silver seas.

And the votive hearts and the
anchors
Tell of danger and peril past;
Of the hope deferred and the wait-
ing
And the comfort that came at last.

I, too, had a perilous venture
An a stormy and treacherous main,
And I, too, was pleading to Mary
From the depths of a heart in pain.

It was not a life in peril;
O God, it was far, far more!
And the whirlpool of hell's tempta-
tions
Lay between the wreck and the
shore.

Thick mists hid the light of the
beacon,
And the voices of warning were
dumb;
So I knelt by the altar of Mary,
And told her, her hour was come.

For she waits till earth's aid for-
sakes us,
Till we know our own efforts are
vain;
And we wait, in our faithless blind-
ness,
Till no chance but her prayers
remain.

And now in that seaside chapel,
By that humble village shrine,
Hangs a heart of silver, that tells
her
Of the love and the gladness of
mine.

ADELAIDE A. PROCTOR

MARY'S MONTH

The distinctive mark of a practical Catholic is devotion to the great Mother of God. The surest indication of future reprobation is disdain for her whom God Himself chose as the human medium for His entrance into the world. In writing and speaking of the wondrous mysteries of the faith the Fathers and Doctors of Holy Church have fathomed the profoundest depths. When their discourse, however, centered about Christ's Mother they rose to the sublime heights of poetry as well as of theology. They exhausted human language for terms of endearment and of veneration towards the Maid foretold by the prophets of old.

All generations shall call me blessed! This was the magic utterance that foreshadowed the wealth of love and admiration that a grateful people should pour forth to her whom God had deigned to honor. The mighty intellect, the genius and the splendor of Christianity of all ages combined to rear a monument of devotion in obedience to the prophecy. Scarcely an artist, a sculptor, a painter, a poet but has given of his finest and most devoted efforts to exalt her who was declared by the Angel to be full of grace.

The faithful of every age, on every strand and under every sky have showered encomiums, while they bent low in humble prayer, upon the Queen of the angelic hosts. All generations, each in its own way, have united in calling blessed her whom the Redeemer Himself has extolled.

One of the very worst, one of the most fatal errors committed by the unfortunate peoples who drifted from safe Catholic moorings in the sixteenth century, was to deny the prerogatives and the dignity of Mary. Had they retained at least this doctrine some hope might even now remain for their recovery of the faith. But with the devotion to Mary lost, all was lost.

The first two words that the lisping babe learns from a Catholic mother to articulate are the names of Jesus and Mary. These same holy Names accompany him throughout life, and his dying lips in their last feeble struggle with dissolution breathe forth the same sacred Names, Jesus and Mary.

This month Mary's supreme dignity and holiness calls to our Christian hearts to echo her praises and to emulate her sanctity. Woe to him who refuses or neglects to heed the summons. His life may close in death unsanctified by the fragrant perfume of Mary's name.—Catholic Bulletin.

YOU'RE A BRICK

When Tom says admiringly to Harry, "You're a brick," I wonder if he knows how the saying originated.

In the golden days of Greece an ambassador once came from Epirus to Sparta, and was shown by the king over his capital. He was surprised to find no walls around the city.

"Sire," he exclaimed, "I have visited nearly all the towns in Greece, but I find no walls for their defence. Why is this?"

"Indeed," the king replied, "you cannot have looked carefully. Come with me tomorrow and I will show you the walls of Sparta."

On the following morning the king led his guest out upon the plains where his army was drawn up in battle array, and, pointing proudly to the valiant soldiers he said:

"There you behold the walls of Sparta—every man a brick."

HOW GOOD CATHOLIC GIRLS MAKE CONVERTS

Three years ago I was not only a Catholic, but a bitter anti-Catholic. I had been brought up in a section of the country where Catholics were few in number.

Circumstances forced me to change my position, and I found myself in a large office in which a number of Catholic young ladies were employed. Their dress, conversation and general deportment were so dignified and modest that I could not but be impressed. They freely discussed their religion, speaking of going to Mass on holy days, to confession, of fasting and abstinence, etc. By accident I noticed many of them going into St. Peter's church on Barclay street, spending the greater part of their lunch hour in prayer. Suddenly by the grace of God, I now think, I became curious to discover just what it was in the Catholic religion that could exercise such an influence upon those who believed in it. I inquired, listened to sermons, read Catholic books, and eventually received the gift of faith.

I attribute my being a Catholic today to the example of the Catholic girls who were, unconsciously perhaps, real apostles by their Catholic actions.—Grateful Convert, in Brooklyn Tablet.

THE TOUCHY PERSON

There are people—yes, many people—always looking out for

MAY, THE MONTH OF PROMISE

Why is May chosen as the month in which we exercise a special devotion to the Blessed Virgin? The first reason is because it is the time when the earth bursts forth into its fresh foliage and its green grass after the stern frost and snow of winter, and the raw atmosphere and the wild wind and rain of the early spring. It is because the blossoms are upon the trees and the flowers are in the gardens. It is because the days have got long, and the sun rises early and sets late. For such gladness and joyousness of external nature is a fit attendant on our devotion to her who is the Mystical Rose and the House of Gold.

A man may say, "True, but in this climate we have sometimes a bleak, inclement May." This cannot be denied; but still, so much is true that at least it is the month of promise and of hope. Even though the weather should happen to be bad, it is the month that begins and heralds in the summer. We know, for all that may be unpleasant in it, that fine weather is coming, sooner or later. "Brightness and beautyfulness shall," in the Prophet's words, "appear at the end, and shall not lie; if it make delay, wait for it, for it shall surely come, and shall not be slack."

May then is the month, if not of fulfillment, at least of promise; and is not this the very aspect in which we most suitably regard the Blessed Virgin, Holy Mary, to whom this month is dedicated? The Prophet says, "There shall come forth a rod out of Jesse, and a flower shall rise out of his root." Who is the flower but our Blessed Lord? Who is the rod, or beautiful stalk, or stem, or plant out of which the flower grows, but Mary, Mother of our Lord, Mary, Mother of God?

It was prophesied that God should come upon earth. When the time was now full, how was it announced? It was announced by the Angel coming to Mary. "Hail, full of grace," said Gabriel, "the Lord is with thee, blessed art thou among women." She then was the sure promise of the coming Saviour, and therefore May is by a special title her month.

of his hymn rising from myriad voices from the earth below.—The Casket.

THE LOURDES OF NORTH AMERICA

The fire that destroyed the famous basilica of St. Anne de Beaupre is the second disaster that has befallen famous shrines in North America within a few months. Last November a bomb partially destroyed the shrine of Our Lady of Guadalupe, near Mexico City. In both disasters the loss was severe, but the precious relics which both famous churches housed were preserved. The miraculous statue of the Blessed Virgin in Mexico and the relics and statue of St. Anne in Quebec have both been saved for the veneration of the myriads of devout pilgrims who annually journey to these centres of devotion and scenes of so many miraculous cures.

St. Anne de Beaupre internationally known as the Lourdes of America is one of the most remarkable shrines in the world. For forty years the lame, the halt, and the blind, and those afflicted with divers diseases have flocked thither in large numbers. Last year it is estimated that three hundred thousand pilgrims visited St. Anne's.

Every year witnesses miraculous cures that have astounded the incredulous and strengthened the faith of devout believers. The huge pile of crutches festooned around the statue of St. Anne's, every one a memorial left by some grateful recipient of the supernatural healing of the good St. Anne, bore mute but eloquent testimony to the multitudes that have successfully sought the intercession of the mother of the Blessed Virgin at her most famous shrine.

The story of the shrine goes back three hundred years. It owes its foundation to the vow of two young Breton peasants, faced with shipwreck off the coast, who promised if saved to build a chapel to St. Anne wherever they should land. A log chapel was the first of a series of churches and basilicas that have arisen in honor of St. Anne near Petit Cap twenty miles below Quebec. The edifice just destroyed was the fourth church. It was erected in 1876 and raised to the rank of a minor basilica by Pope Leo XIII. in 1887.

The burning of St. Anne's Basilica brings a feeling of personal loss to millions of people in America especially in New England. It was in many respects the most famous church in North America. To the hundreds of thousands who annually visit quaint Quebec and its sacred shrine, and to innumerable others who have promised themselves such a pilgrimage in the future, the disastrous fire will be regarded as a calamity.

But such calamities have a way of working out to the greater glory of God and for the spiritual welfare of His people. In the present case, there is offered an opportunity to honor St. Anne by rebuilding on the site of the destroyed basilica another edifice that will be a testimony to the faith and gratitude of the thousands who have received spiritual and temporal favors from St. Anne. The basilica of St. Anne's is destroyed, but it will arise again, more beautiful even than before, and enriched by the thank offerings of pious pilgrims from all parts of the world.—The Pilot.

AUTHOR OF HOLY NIGHT

At Obendorf, a little village of Salzburg, a monument has been erected to the memory of Father Joseph Mahr, whose beautiful and touching hymn, "Silent Night, Holy Night," is now heard round the world each Christmas tide. The shaft is not so much a tribute to his fame—for his few sweet stanzas have insured that as an additional token of the affection with which the townsfolk still regard him. It was Christmas, 1818, that Father Mahr, then curate at Obendorf, wrote the words that have since softened millions of hearts in all lands. When he had finished his verses he was eager for music to go with them. There was little time to get a score, for it was already Christmas Eve. He went to the village of Arnsdorf, where lived his friend, Franz Gruber, who was a teacher of music and organist at Obendorf.

At Father Mahr's request, Gruber composed the plaintive melody which is now so familiar. The organ at Obendorf had been destroyed by an overflow of the River Salzach, and when the score had been completed by Gruber, the hymn was sung for the first time to the accompaniment of a guitar.

REASON FOR PLAINTIVE NOTE

That note of sweet pathos in Gruber's music has an explanation. He and his good wife that Christmas Eve were still mourning the loss of their little child. The father's feelings are here and there mingled in the music with the joyous strains of welcome to the Saviour of the world.

Such was the origin of that simple but wonderful song of Christmas time. No one could have imagined that from so humble a beginning it was destined to win the world and find favor not alone with Catholics but also with those of all other creeds. One person seems, however, to have understood its worth and foreseen its fame. That was Gruber's wife. On their way home from the church after the hymn had been sung by a chorus with two soloists, Mrs. Gruber remarked to her husband—so the story goes: "Franz, that song will be sung when we are dead."

Sure enough, the hymn spread to other villages. The villagers learned and sang the melody, and before long it had been carried across the frontier of Austria to Switzerland and Germany. Tyrol glove merchants took it to Leipzig in 1831, and for many years it was known as a "Tyrol song." As such it was introduced in Berlin. From Germany, it has been carried into all countries.

Many honors have been bestowed on the composer. Four tablets have been erected to him. It is only now that we prefer to give to Him to whom we prefer to give to Him to giving it to ourselves. When instead of spending money on our own houses, we spend it on His House; when we prefer He should have the gold and silver to our having it, we bring Christ nearer to us; we show that we are in earnest, we evidence our faith.—Cardinal Newman.

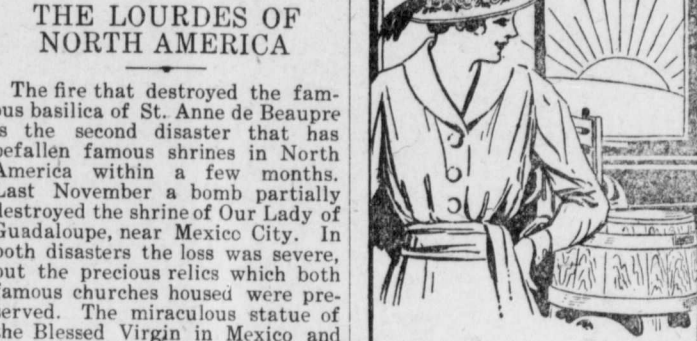
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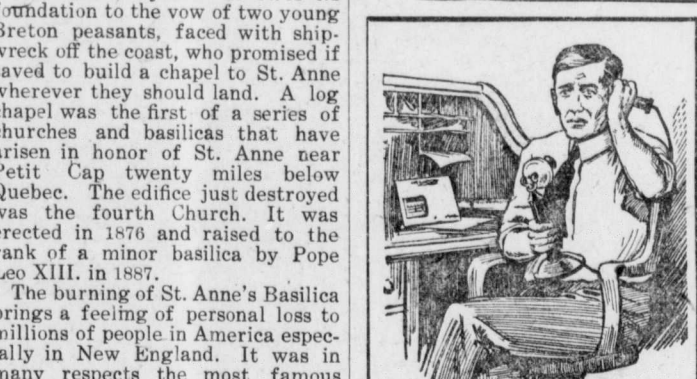
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The Kidneys

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EIGHT

THE PARISH SYSTEM OF QUEBEC

BISHOP OF OLD FRANCE DRAWS INSPIRATION FROM NEW FRANCE

In his Lenten Pastoral, Msgr. Landrieux, Bishop of Dijon, France, who, it will be remembered, was a member of the French Mission which visited Canada some months ago, has drawn a striking picture of the Canadian parish organization in the Province of Quebec which he urges that if France is to recover her strength, and restore what has been undone, it must be through the reorganization of the parish community which is the canonic basis and normal field of social action.

Bishop Landrieux says that this idea had received the approval of the late Pope Benedict XV., who, in various audiences told him that he had a special concern for the parish, while in his letter of April 17, 1917 he declared that in his eyes the question was one of "primary importance" and that "after so many and such lamentable upheavals, there is but one way to prosperity for the Church in France, and that is to return to the point of departure and restore to the parishes their normal constitution, their original force and their organization of other days."

"The parish community over there," says Msgr. Landrieux, "is not a mere word, a figure of speech; it is a reality of the first order which includes everything; it is the armature of Canadian society, especially in the rural districts to which it gives a name, for they do not say, as we do, 'the village, the community, the parish, because it was the parish which made the village, which gives cohesion to the community and which is its soul.'"

"When the Lieutenant Governor, at Quebec, said to the French Mission: 'It was your clergy, gentlemen, which made this people,' he did not exaggerate, he merely summed up an century and a half of history. Everything I heard, everything I saw, all the echoes which have come to me from over there bear witness to this fact, and their concordance is impressive; 'Yes, the parish made Canada and saved her.'—'There is no doubt but that the parish has saved the race—it has withstood all the assaults of politics—it has made us what we are—it has been a force for national, social and religious preservation—it has maintained the unity of views and the expansion of the race, its cohesion and its vitality—it has been the rampart of faith, language, and traditions, the ark of salvation of the Canadian soul.'"

"In the olden days our parishes were veritable citadels against the assaults from without and from within." "If Canada is to survive her trials, it is because the Church never abandoned her and because she has always trusted to the Church. Do you want to know what our priests have done? What would have become of the Canadian people had it not been for the heroic devotion of the priests? According to all human calculations they would have perished. Here everything belongs to the parish and starts from the parish. Without the parish nothing succeeds. With it everything prospers marvelously."

INFLUENCE OF PASTORS

"The pastor, who is almost always a member of the school board, is the most influential and authoritative person in the country. He wisely abstains from political discussions in order not to hinder or compromise his spiritual mission but his moral action, which is restricted by no law, is exercised in every other field."

"But there are other signs of the Christian vitality of a people besides its faithfulness to religious practices; public and private morality. The tree is known by its fruit."

"The size of the Canadian families is an eloquent testimonial to their moral health. And this is not due, as some have claimed, to material conditions, to greater facilities in agricultural life. It is due above all to the principles of Christian life."

"England had conceived the plan of dominating the French element by attracting Protestant colonists who settled on the same land, under the same conditions. The results proved that the problem is of a religious nature, and that it can be solved not by a certain state of material conditions but by a state of soul."

"There are many religious and priestly vocations in Canadian families. The grandfather of Cardinal Beign, Archbishop of Quebec, had 824 direct descendants at the time of his death, and Msgr. Roy, who was recently a visitor at Dijon, told me about his mother who is ninety-three years of age and who had 21 children, of whom one is a bishop, four are priests and three are nuns."

"In the diocese of Trois-Rivières, Msgr. Cloutier had three brothers who were priests and eight sisters who were nuns. In the Canadian parish, the question of religious vocations does not have to combat the theory of the 'single son' as it does in France. In a Council of the Catholic Welfare Council co-operating with us."

"We have no other desire than to make the Legion the greatest possible asset in all its eleven thousand

communities. We appreciate the splendid spirit in which you have aided us in that endeavor.

Yours very sincerely,
HANSFORD MACNIDER.
(Signed)

Commander MacNider's letter was written from The American Legion's headquarters in Indianapolis.

OBITUARY

SISTER HILDEGARDE
After a lingering illness, Sister M. Hildegard, of the Community of St. Joseph, died Friday, April 28th. Sister Hildegard was a well-known teacher in this city, having held the principalship of St. Peter's school for a period of six years, which she proved herself an exemplary teacher and endeared herself to her pupils by her amiability and untiring zeal. Many of our leading citizens (her former pupils) will learn with regret of Sister Hildegard's demise, for to the thoroughness and high principles she inculcated they attribute much of their success in later life. Afterwards, she continued her labours in the Separate schools of Woodstock and Seaforth.

The funeral took place from the Sacred Heart Convent, on Monday, May 1.

VERY REV. ROBERT E. M. BRADY
On Saturday evening April 22, the news of the sudden death of Very Rev. Dean Brady of Brantford started a very great number of friends and acquaintances who had not learned that the Dean was seriously ill.

Death was caused by double pneumonia, after about a week's illness, which in the early stages did not promise to be serious. Born near Montreal, the late Dean gave promise in his student days of marked ability. He made his course in that city and was ordained to the holy priesthood, in May, 1888. For twenty years he was in charge of St. Lawrence's, Hamilton, and developed the parish greatly.

Going to Brantford in succession to Rev. Father Lennon, he re-located the parish, a new residence, convent and school of modern type being erected during his pastorate and the church itself thoroughly renovated. He was an indefatigable worker and was loved by his parishioners and held in high esteem throughout the city. He leaves a brother, Rev. Father Brady, Montreal, and two sisters, also of Montreal. R. I. P.

MRS. E. J. BRODERICK
After a long illness, the death of Mrs. E. J. Broderick, wife of E. J. Broderick, 188 Albert St., London, took place on April 23, in St. Joseph's Hospital.

The deceased lady was a woman of kindly disposition, beloved by a wide circle of friends. As a church worker she was pre-eminent and was always ready to do a service for the Master's sake. For many years she was a diligent promoter and member of the League of the Sacred Heart and also of the Altar Society. Her charity was unbounded, thinking only of being of service to some one else.

Besides her husband she leaves to mourn her loss, one son John; three sisters, Mrs. M. McGrath, Ottawa, Ont.; Mrs. H. McGrath, and Miss Margaret McCarty, Omaha, Neb., and one brother Daniel of Burt, Mich. Her father Frank McCarty of Thanesville is a cousin.

The funeral took place on Tuesday, April 25, to St. Peter's Cathedral where Solemn High Mass was sung by Father McCarty assisted by Father Gerard, Windsor, as deacon and Father Pocock as sub-deacon. Internment was made in St. Peter's Cemetery. May her soul rest in peace.

DIVISION OF JEWS OVER ZION STATE
By Dr. Frederick Funder
Vienna, the European headquarters of militant Zionism and prospective seat of the Palestinian Immigrants' Bank, is reverberating with clamorous denunciations of the Orthodox Jews, whom the Zionist press is accusing of treachery to the project of reestablishing a Jewish state in the Holy Land.

Lord Northcliffe's recent appraisal of the Zionist movement, which he calls a failure, is the occasion for this controversy between the two principal wings of international Jewry. Vienna Zionist organs declare that Lord Northcliffe's statements originated in information given him by the "clerical" Agudah. Wanting power to control the reestablishment of the Jewish race in Palestine in accordance with their own spirit and ideals, the "clerical" elements, say these Zionist papers, are endeavoring by every means "accessible to the morals of slaves" to halt the progress.

MANY CHARGES OF HIGH TREASON
All the efforts of the "clerical" Agudah in behalf of Judaism tended merely to maintain its very soul, says the Zionist organs. They charge that Judaism, representing for the Agudah simply an institution for the observance of ritual abusions and dietary prescriptions, has not been protected from the treason of leaders and renegades. Though the Zionists state in Palestine has not yet even a constitution,

it already has many subjects guilty of high treason, it is alleged. These subjects, say the Zionists, are the wardens who incite the people against Moses and Aaron by a system of falsehood, denunciation and defamation.

"But Canaan was reached in spite of all the efforts of the Tribe of Core; Zionism will attain the Palestine state in the teeth of the new tribe of Core," the mouthpieces of Zionism declare.

This conflict seems to threaten an explosion that will rive the whole Jewish race. It is interesting to follow this feud. It reveals the real forces within the ranks of Jewry and the critical trial which Zionism is undergoing. The Zionists are primarily and principally nationalists. They leave out of reckoning all religious motives. For the most part they are contaminated by bolshevism. They were projected into Western Europe by the Russian Revolution. Fomenting unrest wherever they appear, these zealots of Zionism are spreading social diseases in all quarters. It is they who are trying to get the upper hand in the Holy Land.

NORTHCLIFFE'S WARNING
Lord Northcliffe's observations are another warning to the Christian world. He foresees the most disastrous conditions as the result of Zionist politics and plotting. As a consequence of the inrush of Jews into Palestine, disorder is rife there. Most of these Jewish immigrants are adventurers of whom their own coreligionists are heartily ashamed. Energetic measures seem necessary to curb this invasion of unwelcome and unwholesome elements if a revolution is to be avoided.

IN MEMORIAM

REILLEY.—In loving memory of Patrick F. Reilley, Petrolia, Ont., who died April 28th, 1921. May his soul rest in peace.

DIED

SARSFIELD.—In loving memory of Nellie Dolan, beloved wife of J. M. Sarsfield, who died at Haileybury, Ont., April 2nd, 1919.

—Daughter Bernice and Daddy.
PEPIN.—At Blind River, Ont., on Tuesday, April 4, 1922, Mrs. Francis D'Assise Pepin, daughter of the late Martin and Catherine Heis, aged sixty years. May her soul rest in peace.

LEE.—At her late residence, 311 S. Marks Street, Fort William, Ont., on Good Friday, Bridget Elizabeth Lee, aged seventy-five years, widow of the late Harry D. Lee, who thirty-five years ago severed his connection with the Free Press of this city to locate in West Fort William. May her soul rest in peace.

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WOULD like to correspond with a good capable Catholic woman to take charge of a small family. State wages expected. Apply Box 191, Marmora, Ont. 2273-2.

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